The LUTHERAN

HEAD OF CHRIST

By Georges Rouault

No. 15

JANUARY 13, 1960

Pancakes in the Snow

SNOW—all day and all night. We were snowbound. No bread in the ho either, but I made pancakes for breakfast. Later, Ted made his way through snow to the cistern, cleared the white stuff off the top and put some straw there. this he placed a platter of left-over pancakes.

It wasn't long before an icy-winged starling settled down on the platter. It d eat, but spread its wings over the cakes as if to get warm. Soon a second sta came. Neither bird ate, and we wondered what was going on. They seemed t having some kind of silent conversation. Then with difficulty the second sta took off into the sky.

"What's wrong?" I asked. "They must be hungry!"

WE SOON FOUND OUT. The second starling returned, followed by a dozen of various kinds. The bird that had been sitting on the pancakes now stepped off the whole group crowded around to eat. I cried unashamedly. Little Jane watched with fascination also, and she commented, "He wasn't just keeping hi warm. He was protecting the cakes while the other bird went off to tell where t was food to be found!"

One little grey bird ate until he looked as if he would burst. Then loo heavenward, he burst into a lovely song. Ted said he was surely thanking God, who would dare to say differently?

—ROSE N. BER

The LUTHERAN *News Magazine of the United Lutheran Church in Amer*

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THIS WEEK . . .

● OUR COVER with Georges Rouault's Head of Christ from the Collection of New York's Museum of Modern Art is an attempt to acquaint our readers with one of the foremost (and controversial) religious painters of our time. We asked Frank W. Klos, Jr., to write the story (*page 11*) because he combines theological training with artistic interest. The 35-year-old West Virginian, former pastor of St. John's Church, Martinsburg, is an editor of the Board of Parish Education with special responsibility in the audio-visual aids field. His cartoons appear frequently in THE LUTHERAN.

● WHEN A CHURCH BOARD gets permission to borrow up to $8 million from commercial sources, we want to know what happens. The story of what the Board of American Missions has done so far with the borrowed millions (*page 15*) is told by the board's secretary of English missions, Merle G. Franke, who has been one of the people involved in deciding how the money should be used.

● WE DON'T KNOW whether you have ever prayed for a swimming pool, but we know that people asked to "pray unceasingly" are frequently faced by the dilemma of what to pray for. The discussion reported by Rachel Conrad Wahlberg (*page 20*) is realistic enough to bring out the narrow line between selfish and selfless prayer. Mrs. Wahlberg, a frequent contributor to THE LUTHERAN, is wife of the president of the Texas-Louisiana Synod, Pastor Philip L. Wahlberg, Jr. Her home is in Austin, Texas.

● WHEN WASHINGTON newspaperman Glenn D. Everett visited Gallaudet College, he discovered a United Lutheran clergyman in an unusual occupation: The Maryland Synod's Eugene McVicker, son of deaf parents and trained since childhood in sign language, is teaching theology to the students of the only American senior college operated exclusively for the deaf.

THE CHURCH IN THE NEWS

Christian unity stressed

Unity among Christians seemed likely to be a popular topic at church gatherings this year. Increased interest in church union — or at least co-operation — was stirred in the wake of Pope John's call for a conference of Roman Catholics that might consider plans to bring "separated brethren" back into the Roman fold.

Eastern Orthodox leaders from the Western Hemisphere would be called to New York early this year to discuss Christian unity, Greek Orthodox Archbishop Iakovos announced. The meeting would be "informal," the archbishop said. It would precede the Pan-Orthodox Conference at Rhodes in July, summoned by Patriarch Athenagoras of Istanbul, leader of Eastern Orthodoxy. The Rhodes conference, first such meeting since 1921, was called to draft a statement on Christian unity to be submitted to the World Council of Churches and to the Vatican.

Last year some Roman Catholic leaders had attempted to arrange talks with Eastern Orthodox theologians, looking toward reunion of their churches which separated in 1054. Patriarch Athenagoras said at that time that the eastern churches would not discuss union unless other Christians in the World Council of Churches were also represented. Eastern Orthodox are members of council.

Council calls for prayers

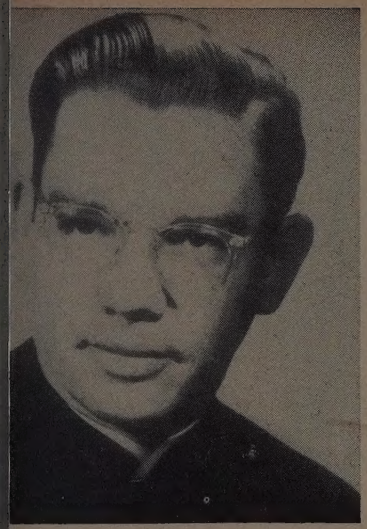
Congregations of churches affili with the World Council were aske join in prayers for Christian unity. call, issued by the council's Faith Order Commission, set the week of 18-25 as a period of prayer "that the ible unity of the Church of Christ be accomplished according to his will by the means that he wills."

"There is on all sides a growing viction that the unity of the Church Christ is God's will and that he is w ing to bring it about," the commis said. It noted that Roman Catholics Protestants have "greatly different un standings of the nature of Chris unity" but added that "it is fruitful offer up all of our various prayers Christian unity together at one tim The same week is designated by the man Catholic Church as a period prayer for the conversion of all pe to Roman Catholicism.

Historians meet in Chicago

Protestant and Roman Catholic chu historians met jointly for the first time Chicago last month to discuss past forts to reunite Roman Catholicism Eastern Orthodoxy. Chief topic was Council of Florence (1438-1445) wh had effected a short-lived reunion of two groups, which then were the o two larger Christian churches.

Attending the meeting were memb of the American Society of Church H tory (mostly Protestant) and the Am can Catholic Historical Association. Jerald C. Brauer, United Lutheran pas who is dean of the University of C cago's Federated Theological Facu explained that "we thought it would b



DR. JAROSLAV PELIKAN
New look at an old council

l idea to have joint meetings on mu- problems with which we are both king." He is president-elect of the estant group. Monsignor John Tracy , secretary of the Roman Catholic p, said "everybody seemed to be sed" with the meeting.

ddressing a joint meeting of the ch history society and the American ety for Reformation Research, Dr. oslav Pelikan called for a "new in- retation" of the Council of Trent, by the Roman Catholic Church in 5 to meet new situations developing result of the Reformation. "The ormers read as Scripture things we know to be tradition," he declared. e question is up for reinterpretation oth sides."

e integration group formed

hurches aren't moving fast enough ard racial integration, 100 Episcopal gymen and laymen decided last month. After a three-day meeting at St. Augustine's College, a Negro institution at Raleigh, North Carolina, they formed the "Episcopal Society for Cultural and Racial Unity." The group stressed that it will have no official ties with the National Council of the Protestant Episcopal Church, but will speak out or act in the area of race relations whenever in its judgment the church's bishops and official agencies fail to do so.

The Episcopal Church is "in the main racist, caste-ridden and socially exclusive," charged the Rev. C. Kilmer Meyers of New York in one of the chief addresses. Father Meyers serves an interracial chapel in Manhattan. Calling the church "spiritually bankrupt," he declared that "for Christians the time for gradualism" in race relations "is gone."

Choice of a name split the group, since some felt that "racial unity" implied racial intermarriage and would destroy all impact it might have in the South. When the name was chosen by a 34-23 vote Dr. Das Kelley Barnett of Episcopal Seminary, Austin, Texas, resigned from the 24-member board of directors. He said race protest must be "responsible" and "patient, utilizing moderate strategy with deliberate speed."

Parents back school prayers

Questions about the "propriety or legality" of use of the Lord's Prayer at high school assemblies led the Port Washington, N. Y., board of education to ban it. "Sectarian or denominational types of prayers" should not be used in schools, said Eugene Worchester, board president. A moment of silence was ordered substituted for the prayer.

More than 250 parents thronged the board's meeting last month to protest exclusion of the prayer. They urged the board to rescind or reconsider its action.

The board said it was "always interested in the reflection of the thinking and feeling of the community" and that it would "seek further pertinent information." Mr. Worchester said a nondenominational prayer approved by New York's Board of Regents would continue to be used in all Port Washington schools.

At Plainedge, N. Y., a 5,000-name petition asking a referendum to make morning prayer mandatory in all classrooms was rejected by the district board of education by a 5-2 vote. Opponents cited "community controversy and bitterness" as reasons for rejecting the appeal. Mrs. Herbert Anderson, a minority trustee, urged that the referendum be held. "It is an insult to the people . . . to ignore a petition bearing 5,000 signatures," she said.

No prayer in St. Louis

A St. Louis school board member had urged that schools of that city adopt the 22-word prayer approved by the New York Board of Regents. It reads, "Almighty God, we acknowledge our dependence on thee and we beg thy blessings on us, our parents, our teachers and our country."

Dr. O. Walter Wagner, director of the Metropolitan Church Federation, battled the proposal. "Prayer is too important to reduce it to an opening exercise," he declared. "Home and church should be solely responsible for the prayer habits of children." The St. Louis Rabbinical Association and Council joined in the protest.

Daniel L. Schlafly, the board member, withdrew his suggestion.

Bible reading plan amended

A federal tribunal in Philadelphia had ruled unconstitutional Pennsylvania's law requiring Bible reading in the schools. Pending an appeal to the U.S. Supr Court, the panel permitted the pra to continue. Meanwhile, Pennsylva legislature last month amended the sc law to allow public school pupils t excused from hearing the Bible rea their parents object.

Gov. David Lawrence signed the law, noting that it was "permissive ra than mandatory and differs in othe spects from the act before the co School officials said the new provis would have to be tested in the l courts before an appeal to the Supreme Court was possible.

Church support asked

Churches were urged to support right to have the Bible read in p schools. The General Council of Swedenborgian Church called "all C tian church members to a never-en crusade . . . that the Bible be kep open book in our public schools." P delphia's Methodist Bishop Fred P. Corson said the framers of the Cons tion did not consider Bible reading gal. "They took the recognition of sectarian religion in public educatio granted," he declared.

In Miami, Florida, a U.S. Ci Court had rejected a suit to halt reading, prayer and other religious tices in Dade County schools. With other suits pending, Miami's Counc Churches said it would fight them a way to the Supreme Court if neces Southern Presbyterian Women of Church called efforts to halt religiou servances in the public schools American, unbiblical and undesirabl

Issue flares in Canada

Religious classes should be made of the school curriculum in New Br wick, Canada, demanded the Ro

IAN GIFT of enameled sil-
on box is made to Dr. Visser
oft (left) during recent visit
Vorld Council of Churches'
ation to Moscow. Making
ntation is Patriarch Alexei
t), head of Russian Ortho-
Church. Looking on is mem-
of the Russian hierarchy.

olic Acadian Education Association.
province is split almost equally be-
n French-speaking Roman Catholics
English-speaking Protestants. Half-
catechism classes are now held be-
or after school hours in Roman
olic areas.

artin Leger, president of the Acadian
p, said Roman Catholics and Prot-
ts could attend separate classes. He
asked that crucifixes and religious
res be permitted in classrooms.

esent law allows Scripture reading
prayer at the opening of the school
but no student is compelled to at-
That's the way it should remain,
the Rev. Stanley Wellington, secre-
of the Canadian Protestant League.
aid his group would oppose religious
ing in the schools and would fight
violation of the "principle of separa-
of church and state."

ian ties strengthened

Closer relations" between churches of
Soviet Union and those of the West
forecast this week by Dr. W. A.
r 't Hooft, general secretary of the
World Council of Churches. He said the recent visit of a five-man council delegation to Russia had produced "cordial relations" with the Moscow Patriarchate of the Russian Orthodox Church and with Lutheran, Armenian and Baptist leaders, but that no "official negotiations" had taken place.

Dr. O. Fred Nolde, United Lutheran pastor and director of the Commission of the Churches on International Affairs, said the contacts in Russia had generated the "indelible impression" that issues dividing East and West "can and must be settled by measures other than war." He said members of the delegation had stressed to their Soviet hosts that there was a difference between high-sounding ideals and the tough road of reality to be followed in achieving them. Though the visit had "no political purposes," Dr. Nolde continued, informal discussions offered the opportunity to point out "that it is not enough to say we are for peace and against war." There must be "freedom to advance to constructive positions and to criticize governments when they threaten peace, justice and freedom."

Refugee group renounces LWF aid

When Lutheran refugees from continental Europe had come into England after World War II, the Lutheran World Federation had provided financial aid. In 1948 the LWF and the Lutheran Church—Missouri Synod jointly set up the Lutheran Council of Great Britain as an agency to aid Germans, Estonians, Latvians, Lithuanians and Poles in planning mutual interests and activities.

The Missouri Synod withdrew from the arrangement in 1955, said it would aid only its affiliated Evangelical Lutheran Church in England, which has 775 members. The ELCE itself dropped out of the council in 1957 when the latter sought closer relationship to the LWF.

The federation continued to aid the Polish refugee churches, which had 950 members in four congregations. Annual grants have been $6,440—about half the Poles' congregational and synodical expenses.

Last month Bishop Wladislav Fierla, head of the Polish Lutheran Church in Exile, asked the LWF to end the subsidy. The request resulted from a "decision of conscience" based on "doctrinal consideration," he said, adding that the Polish congregations expect to receive financial aid from the Missouri Synod starting this month.

LWF resolves Brazil dispute

Largest Lutheran body in South America is Brazil's Evangelical Church of the Lutheran Confession, which has 600,000 members. Its membership consists of German-speaking people or their descendants.

Two years ago the Brazil church raised strong objections when the Evangelical Lutheran Church of the U.S. announced plans to start mission work in North Parana, where the Brazilian church had long been established. ELC officials [illegible] their missions would be directed [illegible] Portuguese-speaking people and w[illegible] not conflict with the Brazilian chu[illegible] congregations.

Lutheran World Federation offi[illegible] announced last month that a compro[illegible] had been worked out between the [illegible] church bodies, both of which are L[illegible] members. Dr. Friedrich Huebner, c[illegible] man of the LWF Committee on L[illegible] America, noted that it was the first [illegible] the federation had intervened to [illegible] settle a dispute between affili[illegible] churches over geographical areas of w[illegible]

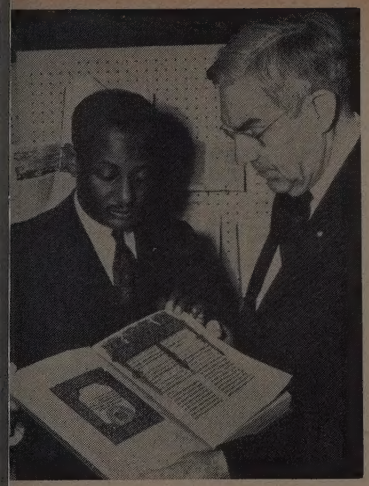
Dr. Huebner said the ELC will d[illegible] its work toward unchurched Portugu[illegible] speaking people, taking over the prog[illegible] of the World Mission Prayer League [illegible] independent mission society. When [illegible] gregations are organized they will affi[illegible] with the Brazilian Synodal Federation [illegible] which the Church of the Lutheran C[illegible] fession is also a member.

Colombia probes persecution

Protestants in the South American [illegible] of Colombia had reported persecu[illegible] and violence during the past ten ye[illegible] mostly in outlying provinces. In s[illegible] cases, Roman Catholic priests v[illegible] among leaders of groups that attac[illegible] Protestant chapels. Last fall a peti[illegible] signed by 14,000 Protestants and ot[illegible] was presented to the Colombian gov[illegible] ment, calling upon it to make effec[illegible] constitutional guarantees of relig[illegible] freedom.

The petition charged that 116 P[illegible] estant Christians had been killed s[illegible] 1948 because of their religious faith [illegible] said that 66 Protestant schools had b[illegible] destroyed and many others closed. [illegible] some areas, Protestant members hac[illegible] abandon farms and homes and flee.

Following presentation of the petit[illegible]



BIBLE FROM ETHIOPIA
uscript copy of Gospels in Ethiopia's haric language is presented by Tes- Roba, Ethiopian consul general in York, to American Bible Society etary Dr. Eric M. North. Gift to ety was from Emperor Haile Selassie.

ervers noted a lessening of discrimina- against Protestants. The World Pres- rian Alliance praised the "gradual stablishment of liberty for religious orities" in Colombia. Roman Catholic ials ordered a congregation at La a to make restitution to Protestants r a mob damaged a Protestant chapel. ast month the Colombian House of resentatives took further action, re- sting three ministers of the presiden- cabinet to appear before it to explain treatment which Protestants were re- ed to have received and to recom- d safeguards for religious minorities.

gin of Negro Jews studied

iving in remote parts of Ethiopia are ut 20,000 black-skinned Jews. Where came from constitutes a scientific mystery, according to Dr. Wolf Leslau, professor of Hebrew at the University of California, Los Angeles.

Writing in *Commentary,* Dr. Leslau said the Falasha Jews resemble the other Ethiopians in dress and physical features. They live in villages of circular, grass-thatched huts. Though farmers, they are skilled in artisan crafts.

"Their Judaism seems to date from some time before the compilation of the Mishnah and Talmud, for they are completely ignorant of all the religious writings of the period since the Dispersion (the fall of Jerusalem in A.D. 70)," Dr. Leslau reported.

Women gain more pulpits

More than one-third of the 168 member churches of the World Council of Churches ordain women as ministers or permit them to engage in a limited ministry, a council report disclosed.

An "overall summary" of the situation in *A Report on Women in the Ministry,* issued by the Department on the Co-operation of Men and Women in Church and Society, revealed that 48 churches admit women to full ministry; 9 churches ordain women to a partial ministry; and 90 do not ordain women. Twenty-one church bodies supplied "no definite information."

Churches which do not ordain women base their refusal chiefly on St. Paul's teachings in First Corinthians and First Timothy, as well as on the "tradition of the church," the report said.

"Of the 26 Lutheran churches which are member churches of the World Council, six ordain women to the full ministry; two ordain women with certain limitations; 15 do not ordain women; and on three we have no definite information. The eight which do ordain women are all located in Europe," the report stated.

WASHINGTON

By ROBERT VAN DEUSEN

SUMMIT SESSION AHEAD

OVERWHELMING WELCOME given to President Eisenhower during most of his eleven-nation world tour was not echoed in France. The crowds were small and the enthusiasm restrained as Eisenhower arrived in Paris for the toughest assignment of his trip—dealing with the discord in the North Atlantic alliance.

Whatever clash occurred in the sessions of the Big Four was kept secret. Eisenhower's flair for reconciling divergent views came into play, and the conference ended on a positive note. First with Macmillan, de Gaulle, and Adenauer, then with the four foreign ministers, he helped to achieve a meeting of minds that resulted in constructive decisions.

Summit meetings

THE FIRST agreement was that a series of summit meetings, rather than a single extended summit conference, should be held. They invited Premier Nikita Khrushchev to join them in the first of the series, to be held in Paris in April. The Soviet leader accepted the invitation in principle, but suggested alternate dates. May 16 was finally agreed on.

Notes of invitation were sent to Moscow by the governments of the U.S., Britain, and France, since Chancellor Adenauer will not take part in the summit conferences. The main topics agreed on for discussion at the summit were disarmament, the problem of Germ and Berlin, and East-West relation general. The third topic might inc the questions of aid to underdevelc countries and noninterference in the fairs of other countries.

Although West Germany will not represented at the summit meetings cause Khrushchev would demand ec representation for East Germany), Ac auer played an important role in the cussion regarding the agenda. In c senting to have the Berlin problem cluded in the list of topics, the Gern leader extracted a promise from his leagues that the basic right of the W to remain in Berlin will not be barte away.

THE CONFERENCE of western lead in Paris achieved consensus on ot matters as well. The Big Four issue statement aimed at heading off a collis between the rival trade blocs in Euro the "inner six" headed by France, a the "outer seven" headed by Gr Britain. They proposed adapting the ganization for European Economic operation to build a bridge between t two trading areas.

The foreign ministers stayed on Paris to make plans for launching t work of the new 10-nation Disarmam Commission, to which the UN had ferred the whole question of limitati of armaments. The Big Four hoped th the Commission might be able to ma some specific recommendations in ti that they might be presented at the fi summit meeting.

The substantial unity achieved at Pa in the face of threatened discord was a sense the climax of Eisenhower's u precedented trip. Outwardly less dr matic, it marked the close of an histor decade with a note of hope for the futur

reak Through the Shadows

Georges Rouault's art broke with tradition and is still a cause of controversy among church people

FRANK W. KLOS, JR.

LEVEN YEARS AGO on a gray Novem- day over a half million dollars' worth rt went up in flames. The fire was in a museum and was no accident. appened in a Paris hat factory. he man who set it was the artist him- He fed 315 oil paintings, litho- hs, and etchings into the furnace. s man was Georges Rouault. or an artist to deliberately destroy own work was headline news. Most ple didn't understand it. Some sus- ed that Rouault was seeking notori- Others thought he wanted to raise the value of his paintings by reducing the number.

Actually, Rouault was fighting for his integrity. He cared little for publicity. He could have made a fortune but all he wanted was enough money to provide security for himself and his family so he could paint without financial worry. As an artist he claimed the right to destroy the works he considered inferior. He battled for nine years in the courts to regain possession of them, together with some 400 other works. They had been in the hands of heirs to the estate of Ambrose Vollard, the art dealer who controlled Rouault's entire production.

rist mocked by liers," oil on vass (1932). lection of Museum of dern Art, v York

uary 13, 1960

There exists a photograph of Rouault burning the pictures. It shows a mousey little man with broad stevedore-like shoulders and small delicate hands. With his black bowler hat pulled down squarely on his head, he is stoking the furnace methodically with paintings as though he were shoveling coal.

SOME PEOPLE have seen Rouault's art and wish he had destroyed everything he ever painted. When a Rouault "Head of Christ" appeared on the cover of a Lutheran magazine last year, the editor was bombarded with angry protests. "Take me off your mailing list," one reader wrote. "This picture is a disgrace to Christ."

Said another: "I was shocked by the cover. What a waste of precious space and printer's ink. If this is a representative example of the Christian adventure in art, what a tragic turn there has been downward and backward. This picture of Rouault's resembles more than anything the first attempts of an untrained child to use a new set of oil paints."

One lady telephoned the editor and shouted: "You have no right to do that to my dear sweet Saviour."

ROUAULT is not the first artist who found it difficult to communicate with the people of his time. The tragedy is that his art continues to raise shock waves of horror among those whom he expected to understand him best—church people.

Art collectors, critics, and knowledgable laymen warmly accepted him. Musuems vied with each other to purchase his paintings. The Catholic philosopher, Jacques Maritain, summarized the critical acclaim for Rouault and his masterpieces: "He is now recognized as the greatest religious painter of our time." And yet, thousands of religious people shudder at the sight of his works.

THOSE WHO ARE repelled by Roua art have some justification. At first gla his paintings seem offensive. They peopled with a weird assortment of cr judges, degraded prostitutes and sad-e clowns. Colors are murky, divided heavy dark lines. Figures are wooc distorted, crudely drawn.

If he chooses to paint a religious sc or his favorite subject, Christ, there is tle resemblance to the "dear sweet S iour" of traditional art. The handso youth with wavy hair has been repla by a sufferer who wears lines of ag deeply etched in his face. Such pictu cannot be popular.

But popularity is a poor standard value. Rouault's greatest concern is show the tragedy of sin that can only conquered in the forgiving love of G

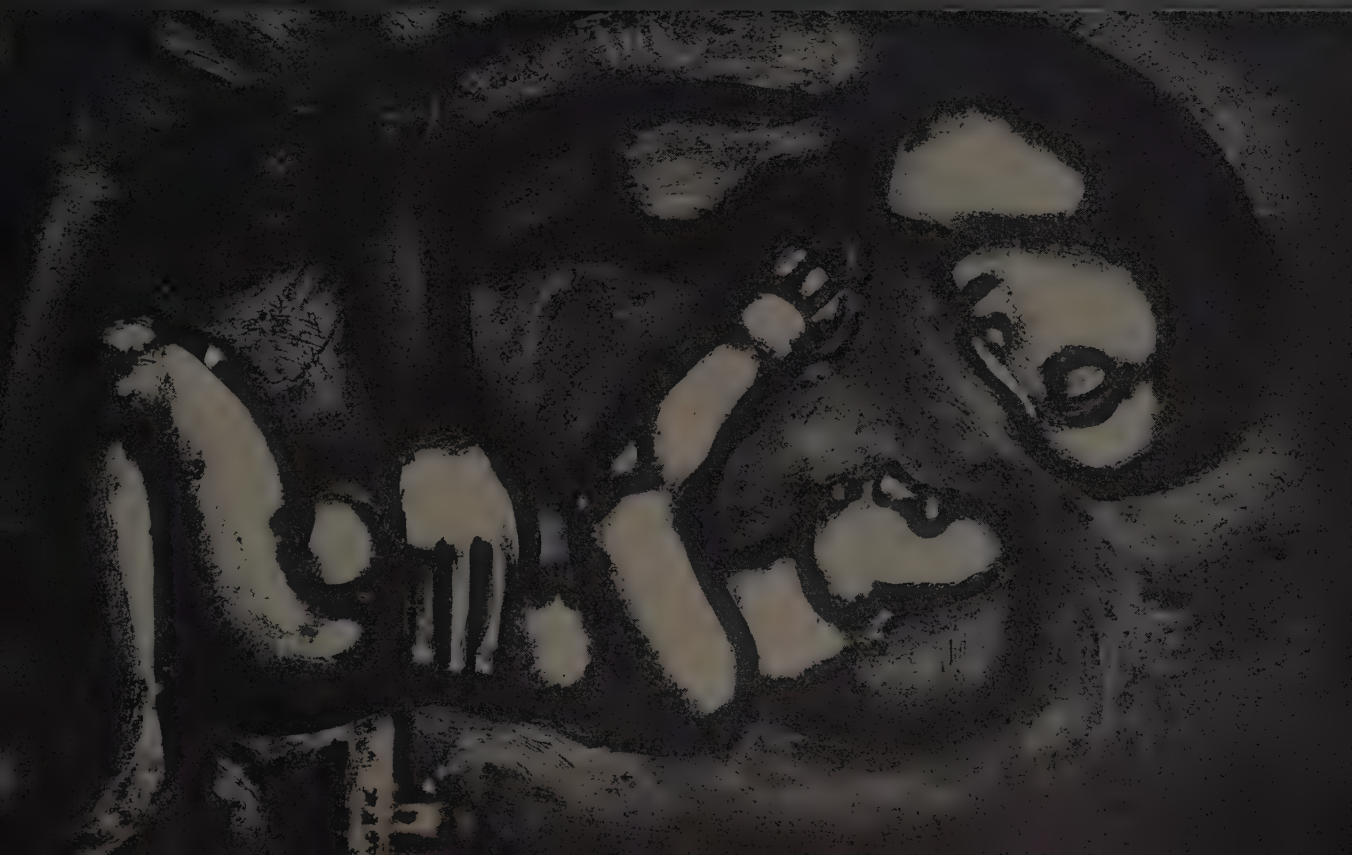
Look at one of his works and you see how the colors come to life like descent jewels within the heavy black o lines. There is something of the maje and crude beauty of a medieval stain glass window, the poetry of the aweso gloom in a high-vaulted cathedral.

Rouault never explains his theology. challenges the viewer to think for himse to look inwardly at the sins that can stroy him and to the suffering Son of G for the only hope of salvation.

. ROUAULT HAD ONLY one mission in l —to paint. As a boy of fourteen he w apprenticed to the maker of stained-gl windows. He studied medieval art a found beauty that would later mold style. Although he was not converted Catholicism until his middle age, he h always been intensely religious, consi ered entering the priesthood.

As Rouault looked at his world he s horror and despair. The ravages of w left his country desolate. This was not

"War is horrible for mothers" (1927)—



"Man is a wolf to man," etching (1927). Collection Museum of Modern Art, New Y

world of sweetness and light. It was ugly, cruel, vicious—made that way by men.

The results of man's inhumanity to man cannot be made into an attractive canvas to hang over the fireplace of a split-level home. During the first world war and the decade following, Rouault did a series of 58 prints and aquatints crying out against the brutalizing influence of war. These works were finally published in 1948 in book form under the title, *Misere*—misery. Only one who has keenly felt the anguish and want of humanity could paint that way.

With the maturity of age, the certainty of God's forgiveness and love became predominant in his work. In Christ, he found the answer. "I hope to paint a Christ so moving," he once told a friend, "that those who see him will be converted."

One of his most famous portraits of Christ hangs in the Museum of Modern Art in New York. It summarizes his message. Here, Jesus, stripped of his clothing, is tormented by two soldiers. Their utter bestiality stands in stark c trast to Christ's compassionate face.

This is the eternal contrast betw evil and good, between hatred and l between destruction and redemption. Jesus' face lies the mystery not only Good Friday but of Easter. W Rouault was near death, he said, "I sp my life painting twilights. I ought n have the right to paint the dawn."

Should Rouault's legacy of art used in the service of the church? therans, who reserve a prominent pl for the importance of personal religi experience in their understanding faith, cannot deny the validity of criticism of those who feel that Rou distorts their mental image of Christ

But there are millions who live i world that is close to the agony despair of Rouault's tragic figures. P haps the vibrant witness of this artist help them fight their way through shadows to the certainty of God's deeming love.

ight Million Dollars

and what became of them

MERLE G. FRANKE

WHAT HAPPENED to the $8,000,000?" question you may hear frequently ughout the United Lutheran Church y—especially in conversations deal- with home mission work.

nyone in our church even remotely nected with home missions remem- the precedent-breaking action at the 3 ULC convention in Dayton which authority to the Board of American sions to borrow up to $8,000,000 of nmercial" money for greatly in- sed church extension activity.

o it is only natural that now, more a year later, people are asking, at are the results? Did the board y borrow $8,000,000?"

he Board of American Missions is by to answer the question.

UT FIRST it seems wise to dispel some e notions about the $8,000,000. Maybe one should begin by pointing out what the BAM did *not* do.

The board did not go and borrow the entire $8,000,000. Authorization to borrow was granted for a projected three-year program—1959, 1960, and 1961. The entire amount could not have been put into effective use all at one time, and it would have been wasteful to pay interest in 1959 on funds which could not be used until 1960 or 1961.

Nor did the board become a free-spending rich uncle passing out loans indiscriminately. Borrowed funds must be handled just as carefully and judiciously as benevolence funds.

The world of commercial finance can be astonishingly complicated. Thus the borrowing of $8,000,000, or any large portion of that amount, is not a simple procedure. There are safeguards to be set, checks and cross-checks to meet, and federal regulations to observe.

But the board's financial experts care-

ria Dei Church,
tingdon Valley,
adelphia, Pa.
cent G. Kling)

Shepherd of the Hills, Tujunga, Calif. (Orr, Strange & Inslee)

fully passed through the maze of requirements, and in July of 1959 the first $1,500,000 was borrowed. Again in the fall of 1959 another $3,000,000 was borrowed, so that a total of $4,500,000 was borrowed in 1959. Already plans are underway to borrow another $1,500,000 by mid-1960.

THERE IS ONE important aspect to remember regarding this borrowing. It is *not* a substitute for benevolence giving.

Our Saviour, Sunnyside, Washington

Nothing can ever replace the resp sibility of Christian people toward benevolent work of the church. Ind this borrowing ought to act as a stimu for increased benevolent giving, in o that greater home mission advances be realized.

Impact and importance of borrow can best be spelled out in terms of eff on the mission program but it isn't e to assess how much it meant to hundr of members of mission congregati throughout the ULCA as construct was started on scores of new building 1959.

A typical example is a congregation Canada which had been worshiping i school for five years, and is now fin worshiping in its own building.

Then there is the Illinois congregat which had used an old house for ma years and is now moving into its fi unit of permanent construction.

And the Colorado congregation wh had worshiped in a school for two yea but expected to receive notice at a time revoking the permission. Now t congregation is watching as finishi touches are completed on its first unit.

or Franke, whose article on city churches hange appeared in "The Lutheran" of . 14, is secretary of English missions of Board of American Missions with headrters in Chicago.

IUS IT HAS BEEN all over the United s and Canada—six buildings in the ic Synod, ten in the Pacific South—others in at least 22 other synods total of 84 first units approved by oard as of last Dec. 4. Others have given approval to begin construction then.

it in all this stepped-up building pro-, the board is no less mindful of the that must be taken in making loans ongregations. Careless or excessive ng could do a congregation consider- harm, especially if the congregation t ready or able to meet its loan re- ents.

or can the board by-pass careful tectural planning — each congrega- s plans are studied by the board's Division of Church Extension as well as the ULCA Department of Church Architecture.

Everywhere in the church today one can sense the results of the stepped-up building program. If the result is not always seen in an actual building, it can be felt in the fact that congregations know they can receive a loan when they are prepared for it.

Impact will be increasingly felt in 1960 and 1961. Primary in the thinking and planning of the board is that results of any of its programs or efforts cannot be measured primarily in terms of buildings. An increasing witness to the Gospel is the real cause for thankful hearts. More unchurched people are reached with the help of better worship facilities.

As the board enters the second year of a three-year "push," a steady stream of telegrams is going out from the office of the Division of Church Extension with this significant message: "OK to sign contract and start construction."

First unit, Faith Church, Savannah, Georgia (T. Norman Mansell)

EUGENE MCVICKER WITH GALLAUDET COLLEGE STUDENTS

Let Hands Tell the Story

BY GLENN D. EVERETT

LAST OCTOBER, newspapers across the United States announced that Gallaudet College in Washington, D. C., had added courses in religion to its curriculum for the first time in its history. The news was of general interest because Gallaudet is a government-supported college for the deaf.

The newly established chair of professor of religion was occupied by a United Lutheran clergyman, 35-year-old Pastor Eugene R. McVicker of the Maryland Synod.

Pastor McVicker, who was ordained 1953, was a small boy in Watsontow Pa., when he learned that there w something different about his parent Mr. and Mrs. William McVicker.

Fortunately, all three children had no mal hearing, but both parents had bee deaf from birth. The children quickl learned the sign language of their pa ents.

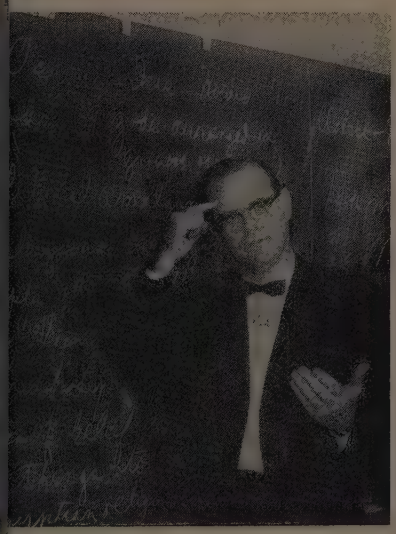
Mr. McVicker, a woodworker, was o Scotch Presbyterian ancestry, but th children, at the invitation of neighbor

egan attending Sunday school at First utheran Church (ULC) in Watsontown. ventually, they persuaded their parents o join. The children would sit in the ew, silently translating the sermon into gn language for their parents.

As Eugene McVicker came to under- and the deprivation which totally deaf ersons suffer, he made up his mind that e would spend his life aiding people ithout hearing.

A scholarship helped him attend Get- ysburg College. He went on to take a aster's degree in special education at eachers College, Columbia University. Ie then enrolled in Gettysburg Seminary om which he graduated in 1953.

During his ministry as assistant pastor f First Lutheran Church, Altoona, Pa., nd for the past two years as pastor of t. John's Church in Thurmont, Md., Ir. McVicker has sought ways to bring is two callings together, the ministry nd aid to the deaf.



Religious thought in sign language

Decision of Gallaudet College to add religion to its program of credit courses offered the opportunity. For the federally supported school, this was a decision that had been some years in the making. While Gallaudet is operated as a private corporation, it receives 70 per cent of its support from Federal funds. Its status as a quasi-public institution created a special problem, yet the deaf are a group particularly interested in religion and responsive to its message.

The faculty decided that a non-sectarian department of religion would answer a need. Pastor McVicker was called to the chair of religion and chairman of the new department in September.

A new non-denominational chapel is under construction on the Gallaudet campus. When it is completed, speakers of every denomination will be invited to address the students, with Mr. McVicker serving as "translator."

Marvelously adept at sign language, Mr. McVicker whispers the words of his lectures as he addresses his classes, so that those students who are learning lip reading will follow his spoken words as well as the expression of his hands.

Elective courses offered in comparative religion, life of Christ, history of the Hebrew people, and related subjects are proving popular.

Founded in 1864 as the National Deaf-Mute Institute and renamed in 1894 in honor of Thomas Hopkins Gallaudet, pioneer teacher of the deaf, whose son Thomas Minor Gallaudet was its first president, Gallaudet College is the only four-year liberal arts college in the world dedicated exclusively to the deaf. Of its student body of 380 this year, only 33 have normal hearing—graduate students taking a special course in teaching of the deaf.

WOULD YOU LIKE a Mark IV Continental, a Mercedes Benz, a natural ranch mink stole, or a swimming pool in your back yard?

Perhaps your sights are not so high and your wishes not so class-symbol conscious. Maybe you would settle for a 1960 moderate-priced station wagon and a new spinning rod. Maybe you'd just like to replace that twelve-year-old black Chesterfield coat, although now it's back in style . . .

Whatever our material desires are, should we pray for them?

ONE EVENING after dinner with a group of friends, this question came up as we sat around the table over our coffee. A young father's comment started the discussion: "Guess I'll have to start praying for that little foreign car I want."

The group around the table laughed.

"Well," said an older businessma who is active in his church, "what's wron with praying for what you want? I seems natural to me to pray for a bette home in a better neighborhood with better car and a better job—or at least good promotion."

"That's for children, to pray fo *things*," said a sprightly widow in he sixties. "A little boy can't see past want ing a bike. But you grow out of askin God for selfish presents."

"Well, what do you pray for?"

"I think a Christian should pray fo strength to do his best work, to stand u for his Christian convictions in a crisis I pray for leaders of all countries, people in medical research and in education, fo people who are sick or in trouble. Ther I ask to be shown how I can help them."

BY RACHEL CONRAD WAHLBERG

"How about praying for good health so u can live a useful life? But then, on cond thought, a lot of people who have handicap or are chronically ill may live more useful life than we who take our alth for granted."

This was the young father who had ntioned wanting a foreign car.

"Another thing," said Mrs. Hendrix, widow, "I believe you should pray wisdom in dealing with your relatives d friends who don't believe in Christ. really takes help to meet their indif- ence."

OUR HOST, Jim Wright, got us back on initial question. "I wonder if there *selfish* things you can pray for?" he ked.

"I say it's all right," the young father d. "After all, doesn't God *want* you make the best of your talents? Didn't commend the good steward and the n who had multiplied his talents? You n serve better in your community and your church if you are better off. I think we should try to succeed at whatever we are doing."

"Watch your motives!" another man said. "Ultimately that's what counts. If you want success because you want power, prestige and more money, your motive is un-Christian. Perhaps you would be able to serve better if you did not get ahead."

"Seems to me," said a schoolteacher who also teaches a young people's class in her church, "that you can make a virtue out of anything. It's no virtue to be rich or poor. It is important what you put first.

"Wasn't that the point of the story of the rich, young ruler? He probably was a good man, even by our standards. But when he couldn't follow Jesus because of his possessions, being rich became wrong."

"Mrs. Delaney is right," Jim said. "I remember a quotation from somewhere that went like this: 'It is not sinful to own wealth, but to let *wealth* own *us*.'

"Like the quiz contestants who went

along with a rigged program for fame and money. You compromise your moral principles to gain an end."

"Never mind how much money you've got," Mrs. Hendrix added. "The important thing is what you do with it. If you spend it all on yourself, it owns you. I pray for wisdom in handling my income."

"But what about the woman embezzler who spent the money lavishly on others?" Milton Brown asked. "She liked the self-importance her lavish gifts gave her in the sight of others. Though she used the money for others she acted out of selfish motives."

"IF IT'S SELFISH to pray for getting ahead, then why pray for good health? That's selfish too," the young father said. "Why should I ask to be spared from cancer when my friend is not spared?"

Mrs. Hendrix nodded. "When I read in the paper of school children killed in a bus accident, and pray for the safety of my own grandchildren, I wonder if God wants me to. Is it selfish?"

"But if *that* is, what about the Lord's Prayer? Don't we pray for our daily bread? And not to be led into temptation?" Mrs. Delaney asked.

"And how about the prayer, 'Now I Lay Me Down to Sleep?' " injected Milton. "We are teaching our children to ask God first to take care of '*my* soul,' not anyone else's. Isn't that selfish?"

Mr. Wright leaned forward. "In a sense anything we ask for is selfish because we benefit from it. But if we believe that God is our father, we also believe that he expects us to ask for things we would need."

His wife spoke up for the first time.

"I think of the mother-child relationship. I tell my child to call me if he needs me. But I don't want him to whine all day long. That's taking advantage of me. If I continually give to him, I'm not teaching him to gro

"Are you suggesting that if we p to God about everything we are tak advantage of him instead of standing our own two feet?"

"It's hard to know when to ask Gc help and when not to," the young fat said. "Do we depend on instinct?"

"That and common sense," said J "I heard our pastor tell of two cong gations which wanted to increase t church attendance. In one the leaders organizations decided to pray daily 100 people to attend the next Sund That's all they did.

"In the other, the evangelism comr tee got to work and asked for volunte to sign up for one of three responsit ties: To call a friend and invite him church, to visit a lapsed member encourage him to come, or to offe ride to an acquaintance who may h no car. The second group got resul

"WELL, I'M AFRAID I take advant of God then," said the schoolteach "I teach small children. I'm always a ing for patience and wisdom. I n both. And when I'm tired, I ask C for strength to keep me from taking tiredness out on the children. I coul teach without it. So I'm afraid I'm of those who impose on God."

"No, you don't!" said Mr. Wri "Surely the things you are asking for the things God wants us to ask for. A you aren't sitting down on the job pecting a magical handout from Go

"I for one," added Mrs. Hend "would rather err on the side of turn to God too often than not enough. knows our weaknesses, and I believe might be a little indulgent on that poi

"Now then," said Mrs. Wright, "h about another cup of coffee"

Don't Cut Your Quotes in Half

THE SIGN AT THE AIRPORT read, "Welcome to Cyprus." Underneath was printed "William Shakespeare." The incident is recorded in the book *Exodus* by Leonard Uris, telling of the arrival of one Mark Parker who saw the sign and was certain that there was more to the quotation.

Later, sipping coffee, he remembered that the words were from Othello but what was the whole statement? He couldn't remember. The taxi-driver thought that it was an attempt to be nice to tourists. Then, it came to him. The sign read, "Welcome to Cyprus." The full quotation was "Welcome to Cyprus: goats and monkeys."

THERE ARE OTHER half-quotations we choose for our benefit. One of Emerson's is printed in church bulletins and reads: "I like the silent church." That's a nice admonition urging us to be quiet. But, as a preacher, I'm silenced by the rest of the quotation which reads, "I like the silent church better than the sermon which follows."

THERE WAS a much-married couple who had the justice of the peace reword the vows into a paraphrase in which they promised "to live together as long as both shall love." That's a kind of cynical honesty for legalized serial adultery.

Or here is the citizen who wants all of the privileges of America and none of its responsibilities, all of its freedom and none of its discipline, all of its rewards and none of its payments.

The widely publicized Charles Van Doren found himself rationalizing his conduct under the pretext that "this is just entertainment." Presumably this could justify any performance whether before the TV camera or the grand jury.

IN AN ARTICLE on how to teach children to read, the writer says children tend to substitute personal situations for written words thus changing the meaning. One child read "Salami" instead of "Solomon." Another read the sentence "When my father comes home for dinner" substituting the latter word with "supper." Said the lad, "We have dinner at noon and my father would never come home then." We read words as we want to hear them.

IS THIS THE REASON we read "forgive us," and forget to finish the petition with "as we forgive those who trespass against us"?

Is this the reason we can read "Thou shalt not bear false witness against thy neighbor" and engage in propaganda or perjury to justify self?

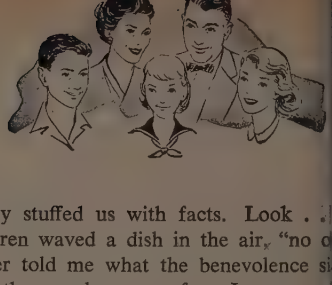
Is this the reason men can read "They that worship God must worship in spirit and in truth" and yet permit economic, political or social suppression of someone who doesn't fit a particular form of faith?

There are many arts for man to master. Chief among the simplest is the art of reading the whole sentence, quoting the entire paragraph, understanding the complete moral truth. The moon rocket is reported to have failed because of a missing part. Men fail in some other things because of a missing fact.

—RALPH W. LOEW

FIVE MAKE A FAMILY

Both Sides of the Envelope



A FEW WEEKS ago we observed "Loyalty Sunday" in our church. We received our envelope boxes for 1960. Pastor Ittel spoke about one's gifts being returned a hundredfold. And Pastor Hanson gave a brief talk about the "giving record" of our church.

Recently we Meltons talked over our own giving for the new year. We made a slight increase in our pledge. But there are five of us Meltons. The children contribute in church, Sunday school, and in church youth organizations. Most of what they give comes through Dan or myself in gifts, allowances, wages for extra jobs.

Then there are all the extra church expenses besides our weekly pledge. Special contributions for church holidays, contributions to church groups to which we belong, organ repair fund, heating fund, Lutheran World Action, Protestant Council, and every year a few unexpected, emergency contributions. We had to consider all these in making our *slight* increase in pledge. We couldn't have made it bigger.

DAN AND I are always surprised at how Karen, Pete, and Sue react to pastoral talks. They *do* make an impression. Here we were, weeks after Loyalty Sunday, and church financing was the topic under discussion.

"I liked the way Pastor Ittel and Pastor Hanson presented the money topic," Karen said, as she dawdled over dishes.

"They hardly ever tell us anything informative about money, but that Sunday they stuffed us with facts. Look . . . Karen waved a dish in the air, "no o ever told me what the benevolence si of the envelope was for. I mean . . really explained it. . . ." Karen look accusations at Dan and me.

"I apologize, Honey," Dan said. "B we've certainly talked often about t support of the local church and syn and then the support of the total chur and its benevolences."

"Yeah, we know." Pete added accusation from the top of the kitch ladder. He was looking for somethi on a top shelf. "But you never told that each envelope had to have thir seven cents in the benevolence side—ju so our church could meet its quota."

"I only put ten cents in that hal Karen said worriedly.

"And I don't have that kind of e velope at all," Pete added.

"Neither do I." Sue had her word.

"PETE, YOU AND SUE are still belo confirmation age," Dan explained. "Y give through Sunday school and oth groups. And Karen, you're doing we Ten cents a Sunday for benevolence a twenty-five cents a Sunday for the co gregation. That's quite a share — co sidering your small allowance and t few extra pennies you earn. Then you' called on for the extra contributions, to just as the adult members are."

"Karen's tithing, isn't she?" Pete aske figuring Karen's earning and giving in h head. He knows her finances well, co siders her a source of small loans.

"Anyway . . ." Karen continued her st thought, "people listened to statistics Loyalty Sunday. I saw Mr. Anderson tting figures and multiplying on the ck of an envelope. Then he erased the ure already on his pledge card and anged it."

"Maybe he made it less," Sue said th a giggle.

"Oh, stuff a potato in your mouth!" te shouted in brotherly scorn. "You're ways talking about things that don't ncern you."

"They do too!" Sue shouted, too. "I'm ing to empty my penny bank and e everything to world . . . world . . . ll to world something . . . whatever stor said."

"WORLD MISSIONS," Karen supplied e information. "World missions, home ssions. We had a program about mis- n fields at Luther League conference. e gave part of the conference collec- n to missions."

"See," Dan pointed out, "that's a place ere you contributed and it wasn't in ur Sunday envelope. We all do that . contribute just a bit more or some- es a lot more than our envelope ords."

"I wish we could pledge an equal ount in both halves of the envelope," said. "Maybe—some day."

"I know, Connie," Dan's hand touched arm as I carried the silver to its wer. "Maybe—some day. In the antime—here are our three gaping tlings waiting for us to feed, clothe, ucate, and entertain them."

"But, think, Pop!" Pete jumped from ladder. "We're three income tax emptions, too. We make it possible you to give a lot more to the church."

"Mercenary mind!" Karen scoffed. Who's turn to take out the garbage?"

"Give it to me!" Pete grabbed the bag and raced to the yard. "I was thinking while I was outside," he said when he returned.

"Thinking! You weren't gone a sec." Karen laughed.

"MAN CAN think a million ideas in a sec," Pete reprimanded her. "I read that some place. Can't help it if my brain works overtime. I was thinking that the church needs all we can give. Remember the movies we saw a few months ago, at Family Night, when we had a visitor from India talk to us?"

"Your girl friend!" Sue chanted. "Pete's girl friend!"

"Not at all," Pete denied loftily. "I only remember her because she talked about how poor people are in India and how the church helped them. That's where some of the benevolence side of the envelope goes, doesn't it?" He turned to Dan for confirmation.

"Right. Both sides of the envelope go for great causes. Only sometimes we see our church needs at home magnified, and we forget the needs throughout the United States and the world. Some people give nothing in the benevolence half of the envelope."

"You kidding?" Pete asked.

"No . . . that's right, Pete," I said. "In our own church there are people who *won't* give to benevolence. Not because they can't afford to give. But because they can't look beyond their noses. They don't feel the world is very important. For them it's *my church* that counts."

"They're antisocial, that's what!" Karen said.

"We shouldn't be too critical." Dan spoke gently. "There may be good reasons why some don't give. Let's hope that each year *we* can give more."

WORSHIP NOTEBOOK

YOU CAN'T THINK WITHOUT WORDS

LAST FEBRUARY I met a little girl in Los Angeles. A bright little blonde, with a tantalizing grin, she, like all the other youngsters, had had a part in the recent Christmas pageant of her Sunday school.

The story of Christ's birth had so impressed her that for weeks on end she would recite the tale to all hearers. Unfortunately one part of the story never came out right. No matter how many times she was corrected, each telling would always bring smiles and sometimes gales of laughter from the hearers when she spoke most earnestly of "the three wise *guys* from the east."

Sounds like a page from Art Linkletter's *Children Say the Darndest Things*. But this has been going on for years. Who are the anonymous moppets who first misspoke the Lord's Prayer with ". . . Harold be thy name . . . ," ". . . Lead us not into Penn Station"? And where is that now famous yet unnamed child who came forth in the 23rd Psalm with ". . . surely good Mrs. Murphy shall follow me all the days of my life"?

YOU CAN'T BLAME the children, at least not always. The words they speak have a certain sound, sometimes unintelligible. Nevertheless they want to be like the grown-ups and so they say what they think they hear.

There are a lot of adults that do the same things. I know grown men and women who have a tough time wrapping their Pennsylvania Dutch tongues around words like "catechetical" and "apostolic." And one doesn't have to have an accent to stumble over long words. Most of us have a tendency to be lazy in our speech. "Something" becomes "sumpun"; "mo ern" becomes "moderen" and "did yo eat?" slips out as "jeet?" (The customa reply, by the way, is "nah-jwanna?")

Careless speech betrays laziness. N only do we slide over words, but we a often indifferent to the meaning of word Speech has become conventionalized the point where the very meaning of th sounds we utter is frequently lost.

This is a sad situation, not that w are sloppy in our pronunciation, bu more importantly, that the words we u fail to express clearly, crisply, and forc fully the ideas we want to convey. short, our careless speech is the reflecti of failure to think.

THERE ARE some people who say th the church contributes to this disease Sunday after Sunday, they say, we he our people into church to perform a tique rites and ceremonies like so ma well-trained parrots. The critics co tinue: The people are told that worsh is a conversation. "Now here is a bo with everything written out. The mi ister says this, so you say this, etc."

Moreover, they continue, the desir goal of a beautiful performance is ke constantly in mind as pastor, musicia and "worship specialists" (whatever th means) conduct rehearsals in spee rhythm and singing. And the trage occurs when the people and the past come to regard worship as being m nearly perfect when the participants pr duce a polished performance.

When one of these critics is ask what he would recommend, there is n the same clear-cut expression. There a

ne who say that the fault lies with the
ms of our worship, that these archaic
terns of speech must be replaced with
guage that everyone can understand.
Undoubtedly there is some merit in the
gestion. I still have trouble with the
ng James Version's "superfluity of
ghtiness" and the success of J. B.
llips' new translation of the New Tes-
ent attests to the support of this idea,
where will we draw the line? If all
the "thees" and "thous" are removed
"you" substituted throughout, will
mean that the words which remain
be better understood by us? Would
hymn "Come You Almighty King"
better understood than the form we
w now?

IT IS TRUE that the substitution of one
d for another often throws an entirely
understanding into the playground
our minds. Ideas that have become
t-covered are brought into brilliant
shapes and patterns when garbed in
figure of a fresh word.
The opening of John's Gospel in the
B. Phillips' translation, for me at least,
given the familiar old words new di-
nsion. Instead of "In the beginning
the Word" we have "At the begin-
g God expressed Himself." "Word"
med static, objective. Phillips has con-
ed the idea of movement, of action.
is words of the creed concerning our
d "begotten, not made" are seen in a
and more brilliant light.
Our thought and speech would be im-
erished if a lot of good words in their
-old forms were discarded. Must they
consigned to the trash can or can they
find the new dress for which our
ds ought to strive?
have a suspicion that most preachers'
abularies are built rather solidly on a
ndation of "—tion" words. What
would they do without "sanctification," "justification," "redemption," "resurrection," and all the others? It is true that the ideas underlying these words are the cornerstone of our faith. But frequent sight-seeing without adequate explanation may have made these "stones" stumbling blocks and museum curios.

Perhaps if the words were set aside for a time and the ideas garbed in new form the old words when later brought forth would jump up full of new meaning. Still I can't feel that simply substituting one word for another will open up new vistas of the mind.

Take a portion of the liturgy which is the butt of so many pot-shots—the Introit for Good Friday. Quoting from the 22nd Psalm, we read ". . . and deliver me from the horns of the unicorns." What significance, ask the critics, do unicorns have in this day of jets and hydrogen bombs? Isn't the church setting itself up for ridicule by sanctioning reference to a mythical beast? But reference to the Revised Standard Version or a commentary will tell you that "wild oxen" are really meant.

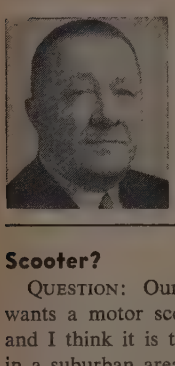
WE NEED TO realize that words are the clothing which ideas wear. How can one think without words? And the thoughts we would allow to roam across our minds won't amount to much unless we fill our minds with more and more words and their meanings.

A few weeks ago I used the word "orgies" to refer to children's annual Christmas presentations. My choice of words was determined to caricature or burlesque these affairs, not describe them. A reader took exception, but only after she had made recourse to the dictionary. For the reader, another form took on new meaning.

And this, I feel, is what we must do

not only with our worship but with all of life. Like the child who tries to fit pegs into holes, we ought to play with words until they fit, all the time remembering that the words we use are never perfect until in their use they fit together to point brilliantly to him who is perfectly the Word.

By the way, the little girl who had trouble with "the three wise *guys* from the east" moved with her family to Portland, Oregon. This year she was an angel in the Christmas play, but she still isn't over her trouble. Now she goes about the house singing "We Three Kings of *Oregon Are.*" See, there's a lot of work to do . . . On the other hand, she may be right. —EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Scooter?

QUESTION: Our fourteen-year-old son wants a motor scooter, while his father and I think it is too dangerous. We live in a suburban area, with plenty of room and much sports equipment. While we live on a small dead-end street, in order to go anywhere (including school) a high-speed heavily-traveled highway has to be used—there is the danger.

Art is a boy of much more than average mentality, is doing excellent school work, and can look forward to a good future. We have been trying to get ready financially for his college years. We feel it would be foolish to risk a ruined life for the sake of a short period of relative convenience in using a scooter. Art has had the privilege of inviting his fri here as often as he wishes. We promised him a car later on, but he argues for a scooter.

The school bus is available for tr portation to school, but there is a gr of rough fellows on the bus. They always ready to start something, o seize anything one may be taking school. We tried driving Art to sch but then he was teased about that, e by one of his teachers. He is in a sim dilemma if we drive him to frie houses for social affairs. Despite dangers, some of Art's friends now h scooters. He feels strange about it but the danger remains.

REPLY: There are good argume on both sides. But essentially it is viewpoint and present aspirations a person of limited maturity, des high intelligence, in contrast to outlook of mature persons who h been through the mill of experien No one can deny the disadvanta Art is experiencing, but neither any one set aside the perils involved using a scooter on a busy high-sp highway. Furthermore, scooters bikes on a highway are a great haz to motorists.

One must learn to balance imme ate advantages and pleasures aga those to be realized in the futu That is a mark of intelligence. A gr deal is at stake in this case. De would end all achievements. Seri injury could leave a person with han caps which might bar him from a go position. It seems to me that the r of using a scooter is too great in t circumstances. It means a short peri of certain advantages versus the p sibility of a fine future. I should v for the good future.

BOOKS

BOOK FOR EVERY PARISH

Worship: A Study of Corporate Devotion. Luther D. Reed. Muhlenberg Press. 437 pages. $6.75.

The chairman of the Joint Commission on the Liturgy, Dr. Reed, has given the church a useful companion to the *Service Book and Hymnal.* This book should certainly be in the library of every pastor and church musician as the most definitive handbook of public worship in the Lutheran communion.

Dr. Reed's broad knowledge in liturgics comes out of his many years of service to the church and his special interest in the study of worship. Of great help to organists and choirmasters is an entire section devoted to the music of the liturgy, the hymn, and the choir. A brief history of the organ, its liturgical requirements and use and specifications for what the author considers to be an ideal instrument, comprises a part of this fascinating section on church music. Also included are lists of preludes and organ anthems for the Sundays and festivals of the church year, and music for wedding services. The description of the part of the organist and choirmaster in the organizing, rehearsing, and singing of the music of the church contains many practical suggestions for church musicians.

Under the heading "The Forms and Contents of Worship," Dr. Reed discusses the church building, the church year, and goes through the Service and the minor offices of the *Service Book* step by step, suggesting how they should be used. The book concludes with a brief history of the liturgical movement in the whole church and especially in the Lutheran Church. The complete indexes and bibliography, lists of appropriate music and other helpful material, make this a reference book which should be available in every parish church in the land.

When a Lutheran begins to talk about ceremonial, no one—not even Dr. Reed—is on safe ground! It is the nature of the Lutheran Church that doctrinally acceptable ceremony usually turns out to be a matter of personal taste and background. Dr. Reed in one breath can warn us not to be fussy and in the next can prescribe precisely how the hands of the celebrant should be positioned for prayer!

But this book is a gift to the church from one of its most beloved fathers. Throughout its pages is the unwritten appeal, "lift up your hearts." The ministers, organists and all others whose privilege and responsibility it is to order the corporate worship of the church will read it eagerly and refer to it often.

CHARLES TREXLER, JR.
Roosevelt, N. Y.

IS SUFFERING OF ANY VALUE?

The Revelation of God in Human Suffering. By Wayne E. Oates. Westminster. 143 pages. $2.75.

The professor of the psychology of religion and pastoral care at the Southern Baptist Theological Seminary collects a group of sermons he has preached on the subject of suffering.

Naturally they do not have unity, but this detracts little from the value of the presentation. The author is convinced that "Christ continues to reveal himself anew" in suffering humanity.

The Bible offers two basic purposes for suffering. One is "instruction in obedience—obedience to the fact that we are men and not God—obedience to our human limitations . . ." The other is found in the New Testament where "suffering becomes an instrument of comfort, witness, and ministry of which the sufferer is the steward." God comforts us in our affliction so we may become a comfort to those in any affliction.

The emphasis is not so much on the "why" of suffering, however, as on how it may be dealt with positively and practically in the light of faith in God, and in dependence on his grace.

Pastors and other church workers are

3 new books you'll want to read and recommend

QUESTIONS PEOPLE ASK ABOUT RELIGION

By W. E. Sangster. In the everyday language of the office, the farm, and the factory floor, Dr. Sangster answers one hundred questions about religion which most often trouble the average person—queries about God, Jesus, the Bible, prayer, providence, the church, and the work of Christ. Christians and non-Christians will find this book enlightening. **$2.25**

SERMONS ON THE PRODIGAL SON

By Thomas A. Whiting. Twelve messages, rich in sound theological and psychological truths, on The Parable of the Prodigal Son. The author points out striking similarities in the lives of men and women everywhere. **$2**

THE MASTER'S MEN

By William Barclay. By examining the New Testament, legend, and the writings of early Christian and Jewish writers, the author presents here a vivid picture of the twelve disciples and James, the brother of Jesus. **$2**

published by Abingdon Press

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lenged to examine the purity of their ives in shepherding those in physical, tal, and spiritual agony. "Subtle needs erve them in order to gratify frustrations ur own rather than to serve them for own sakes may easily creep into our ives."

his book has much good "sanctified mon sense." Its insights on developing ature personality in facing life's fears, es, and frustrations, and its stress on a ident faith in the God revealed in Christ, uld be of real aid to many who live with and suffering.

he content is basically biblica' and is d with theological insight the author has ed from wide experience as a pastor and eacher. Dr. Oates believes that "the herding ministry, to which every Chris- is called and for which the pastor is ifically trained, is one of the head ngs of the ever-renewing water of life wn as Christian theology."

alisbury, N. C. FRANK K. EFIRD

BIBLE STUDY

e Letters to the Galatians and Ephesians. William Barclay. Westminster Press. 219 es. $2.50.

his is one volume of a series intended rovide a home study course on the Bible. the continuation of a persistent attempt he Church of Scotland to encourage in- gent, consistent, and devotional Bible ly in the home. In selecting the work Dr. Barclay, the false separation between dy" and "devotion" has been overcome the virtues of both preserved.

Dr. Barclay provides a translation of the , explains and interprets its essential ning, and with well-chosen illustrations nts out its application. The units are ded extremely well, both as to theme size, and the material is both palatable digestible. The pocket size of the vol- e suggests its convenience and to my wledge there is no better encouragement ilable for the development of daily Bible ding. ROBERT D. HERSHEY

New York City

NEW BOOKS THIS WEEK

JAN. 11

FAITH ACTIVE IN LOVE

By George W. Forell. Augsburg. 200 pages. $2.

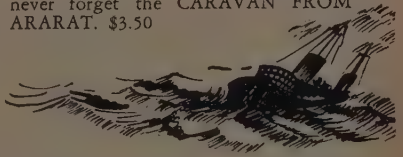
Professor Forell is among the brightest luminaries in the new generation of Lutheran theologians in America. This book when published in 1954 won applause from competent critics but failed to sell widely. Another publisher is giving it a new chance.

Dr. Forell seeks in this book to rescue Luther's social ethics from German professors such as Ernst Troeltsch who created the impression that Luther had no principles for problems of the collective life. Depending heavily on quotation from Luther, Dr. Forell describes Luther's ethics as germinating from the single cell, "faith active in love."

"Man receives God's love in faith and passes it on to the neighbor," Dr. Forell

CARAVAN *from* ARARAT

"Maid of Athens"—a squalid, creaking tramp steamer plodded toward New York from its eastern Mediterranean melting pot. On board and in the steerage mingled Greek and Turk, Armenian and Arab, Syrian and one disdainful American. Vivid, earthly, full of suspense and flashes of humor—you'll never forget the CARAVAN FROM ARARAT. $3.50



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JAMES P. TERZIAN

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summarizes. "Through the Christian individual, be he peasant or prince, the inexhaustible resources of the Gospel become available to the social order." Luther did not work out an ethical system (although he dealt head-on with numerous specific problems in his own day) but he clarified the evangelical principle which is the clue to Christian solutions of new problems constantly arising.

QUESTIONS PEOPLE ASK ABOUT RELIGION

By W. E. Sangster. Abingdon. 142 pages. $2.25.

The author, a British Methodist, argues gently with the skeptic in answering 100 very large questions, such as "Can the existence of God be proved?" "Did Christ rise from the dead?" "Is prayer autosuggestion?" "Is there a hell?"

365 WINDOWS

By Halford E. Luccock. Abingdon. 239 pages. $2.

Lively little paragraphs for two-minutes-a-day devotions throughout the year. Each with a scripture-reading suggestion and a brief prayer.

MEET THE TWELVE

By J. H. Baumgaertner. Augsburg. 122 pages. $2.50.

A sermon series on the twelve disciples, with vigorous application of the biblical data to the personal situation of Christians today.

THE MASTER'S MEN

By William Barclay. Abingdon. 127 pages. $2.

A competent New Testament scholar did this series on the twelve disciples for *The British Weekly,* presenting first the biblical information about each disciple and then outlining some of the legendary accumulation. These character studies are concrete and lucid, without homiletical overtones, and are a good guide for Bible study by individuals or groups.

letters to the edito

READS BOOK REVIEWS

SIR: When I learned that I was to teacher of the women's Bible class of Paul's Church, I was hesitant. The first s ject of our study was the Book of Acts, my knowledge is limited. I felt a great n to read books that might enable me teach this course. Through THE LUTHE I learned of William Barclay's *The Acts the Apostles.* At the Lutheran bookstor Baltimore I found this fine book. E week, as I prepare my lessons, I realize h flat and empty my lessons might have b if I had not met such an inspired friend Barclay's book. Thanks for introducing author to me and my friends.

Baltimore MRS. ROBERT KLOETZ

FOR UNIFIED APPEALS

SIR: Dr. Conrad Raker (Dec. 9) d not display an understanding of the giv problem when he describes the unifying appeals as "a lame excuse for doing n ing." The individual appeal works satis torily with the businessman philanthro or one-shot giver. He will select a "favo charity" to which he will give generou He will keep in touch with the work of institution and derive satisfaction from good he is doing in it. This is not the a age giver.

There is an increasing number of tit in our churches (may their tribe conti to grow). These people who share t income regularly and systematically with church are becoming more and more backbone of its support. These people their Lord and their church. They have understanding of the broad scope of church's work. They realize there are m needs. Their broader viewpoint makes t want to help with the whole work of church. But when individual appeals c from all sides, how are they to decide to divide their tithe?

(REV.) JACK EVERETT SMIT

Asheville, N. C.

CA Executives to Tell uncilmen About Duties

By RALPH I. SHOCKEY

ENTON — Church councilmen in the ral Conference will participate in a project to discuss a councilman's re- sibility as chairman of one of the ma- ouncil committees. The session is to eld in Grace Church, Perth Amboy, 6.

veral ULCA department executives will c. Dr. Henry Endress, executive di- r of the ULCA stewardship depart- , will lead the discussion on steward- Other phases of church work will be nted by Dr. Edgar Brown, of the De- nent of Worship; Dr. S. White Rhyne, e Board of Parish Education; the Rev. ard S. Frey, of the Department of ch Architecture; Chester A. Myrom, of ULCA Foundation, and the Rev. Harold h, of the Board of Social Missions.

Home Mission Pastors Meet

ORE THAN THIRTY mission pastors as- led at Faith Church, Lavalette, for their annual conference. The Rev. George Kaslow, director of the Department of Research and Field Survey of the New Jersey Council of Churches, spoke on the effects of population movement.

Other speakers were the Rev. Edward S.

Pastor Robert Loucks and Mission Secretary Howard Lenhardt break ground for first unit of St. Stephen's Church in South Plainfield

C. Roger Burkins watches members signing charter for King of Kings Church at Middletown

NEW JERSEY . . .

Frey, ULCA director of Church Architecture; John Van Iderstine, LLM director; Synod President Edwin H. Knudten; the Rev. Harry Young, president of the Board of Home Missions, and the Rev. Howard Lenhardt, director of home missions.

LUTHERAN WELFARE ASSOCIATION of New Jersey met in Atonement Church, Asbury Park. Delegates and visitors heard reports dealing with the aging, broken homes, and problems of emotional and cultural conflict.

Dr. Carl Futchs, executive director, appealed for more trained social workers to assist with Lutheran welfare services.

Kenneth Kerr, of West Collingswood, has been appointed as director of public relations for the LWA.

PENNSYLVANIA

Six-Church Liverpool Parish Studies Consolidation Plan

By ROBERT E. PICKING

WILLIAMSPORT—One church is the best solution, reports a joint study committee of the six-church Liverpool Parish, which has been wrestling with the problem of consolidating the congregations.

Working with the 23-member committee are Pastor Theodore Lindquist, Jr., and Dr. Martin L. Tozer, Central Pennsylvania Synod superintendent of home missions and rural church work.

The six congregations are all small, with membership ranging from less than 50 to about 250 baptized persons. Largest is Trinity, in Liverpool. Oldest is St. Michael's, seven miles west of the town, founded in 1770. The others are Messiah, St. John's, St. Matthew's, and Zion, all within a seven-mile radius.

16 Susquehanna Pastorates Vacant

PASTORAL VACANCIES continue to mount in the Susquehanna Conference. Currently 16 parishes composed of nearly 40 congregations are without pastors. Most are rural

Mrs. Eiko Mausteller, formerly of Yoka Japan, and her son, Edmund Lewis Maust Jr., were baptized into the Christian fait Pastor Bernard F. Engelhardt, in Grace Ch Berwick, Pa. Pastor Engelhardt and the M tellers are shown above following the sacra

parishes of from two to five congregat Some have not had a pastor for more a year, and many will continue to be plied for months to come.

WASHINGTONVILLE CHURCH has accep plan for a $100,000 building and renov program. An educational annex wil erected, the chancel will be rebuilt, a organ and new pews will be installed.

ZION CHURCH, Sunbury, will vote new constitution this month. It provide an enlarged council of 15 members, rotation of church officers.

ST. MATTHEW'S CHURCH, Shamokin held a preaching mission in November. eral ministers from nearby churches se as missioners.

PRE-LENTEN RETREAT will be held Fe at Holy Trinity Church, Berwick. Co ence spring convention will be held Apr at St. Matthew's Church, Shamokin D

VR Clothing Collection ings Record Shipment

By LUTHER E. FACKLER

ITTSBURGH—Collections of clothing for eran World Relief, sponsored by the eran Service Society during recent ths, made possible the largest single nent ever forwarded from here. Since a total of 734,155 pounds of clothing been sent abroad.

ne Lutheran Service Society will hold its al meeting Jan. 31. The Rev. Harold Reisch, of the Board of Social Missions, CA, will speak. Plans for 1960, including nsion of services in Western Pennsyl- a and opening a district office in Greens- , will be discussed.

llowing recent expansion of the chap- y department, hospital visits are now in ge of the Rev. John W. Pfahler, and the Charles H. Stong has charge of minis- ons to prisoners, parolees and the handi- ed.

HE REV. GEORGE F. SHAFFER, executive retary of the eran Service ety of North- Ohio since 6, assumed es as associate tor of First urch in Pitts- h last month. primary duty be to organize storal counsel- center as part the congrega- s downtown ministry.

PASTOR SHAFFER

he Board of American Missions, under rban church renewal program, has made ossible for First Church to institute a counseling project. Pastor Shaffer was d upon recommendation of a committee studied qualifications of candidates for e than a year.

astor Shaffer is a graduate of Wittenberg versity and Hamma Divinity School. He did graduate study in the field of pastoral counseling at Southern Baptist Seminary, and trained in psychiatric hospitals in Louisville and Cleveland. For three and a half years he was chaplain and pastoral counselor at Cleveland Medical Center.

Dr. Dan Bravin Plans to Retire

AFTER 30 YEARS as pastor of Christ's Mission to the Jews, Pittsburgh, Dr. Dan B. Bravin will retire next March 31. During his ministry the mission succeeded in bringing hundreds of Jewish people into Christian congregations throughout the city and in neighboring communities.

Miss Almira Nelson, a member of the mission staff for more than 20 years, has accepted a position as house mother at the Lankenau School, Philadelphia.

Parsonage Tax Exemption Bill Vetoed by Governor

By VIGGO SWENSEN

HARRISBURG — Governor David Lawrence Dec. 24 vetoed as unconstitutional a bill passed by the legislature to exempt church parsonages and rectories from real estate taxes.

The Harrisburg School District had asked the governor to disapprove the bill, which it said would have taken up to $750,000 in realty assessments from the tax lists in the city. Harrisburg clergymen in newspaper surveys were divided in their opinions on the issue.

GOVERNOR LAWRENCE approved a measure legalizing harness racing with parimutuel betting. The Pennsylvania Council of Churches had asked him to veto the bill because "once the principle is broken the door is open to other forms of gambling."

As signed by the governor, the new law permits establishments of four tracks in Pennsylvania, subject to local option in the counties involved. Flat racing continues to be outlawed. Betting on harness races at county fairs also is forbidden.

OVER 100 AREA church leaders attended a

PA.: HARRISBURG . . .

World Affairs Institute sponsored by the United Churches of Greater Harrisburg, Pennsylvania Council of Churches and National Council of Churches. Keynote speaker, Dr. Darrell D. Randall of the National Council, said, "We need to find ways to deal with powers in other areas than armaments, such as political, economic, social and educational avenues, instead of trying to match other countries bomb-for-bomb."

Dr. Ben Sissel of the Social Education and Action Department, United Presbyterian Church in America, leading the discussion on "Overseas Areas of Rapid Change," declared, "Our greatest need is for rapid economic improvement for underprivileged people of the earth."

Special Services for Deaf

SERVICES FOR THE DEAF have been scheduled throughout December in Lutheran churches in central and eastern Pennsylvania. Allentown, Altoona, Carlisle, Harrisburg, Lancaster, Philadelphia and Reading are the communities. The officiating pastors are the Rev. Kindig Bergstresser, of Penbrook; the Rev. Frederick Goos, of Philadelphia; the Rev. Donald Gallion, of Lancaster; and the Rev. H. Earle Schlotzhauer, of Idaville.

CHRIST CHURCH, Gettysburg, opened its 36th annual weekday church school in October. Directed by Dr. Ralph D. Heim Gettysburg Seminary, the school is sta largely by seminarians. Enrollment is

STUDY OF PLANS for expansion of Lutheran Home for Aged in Lebanon is ing conducted by an expansion commit Directors of the Lutheran Service Soc of Lebanon County have set aside $2,

Church Marks 60th Anniversary

ST. JAMES' CHURCH, West York, be ning with 25 charter members in 1899 has almost 800 communing members. Dwight Putman, synod president, preac Dec. 13 at the final in a series of sum and fall commemorative services. The G. E. Miller has been the pastor for of the congregation's 60 years.

LUTHERAN HOME FOR THE AGED in Y will one day receive a unique gift from High School Teenagers Sunday School C of St. Paul's Church, Hametown. The c purchased a healthy young steer and m arrangements to have it raised. At proper time they will present it to the ho

DONATIONS of clothing for Luthe World Relief were taken to the West Maryland freight depot by York Con ence churches on Dec. 2. The commit preparing the packages for shipment w Pastors Fred Shelling, Daniel Oravec, E Wantz, Charles Snyder, Jr., and Cha Coates, chairman.

Pastor H. Earle Schlotzhauer conducts sign-language service for deaf in Gettysburg chape

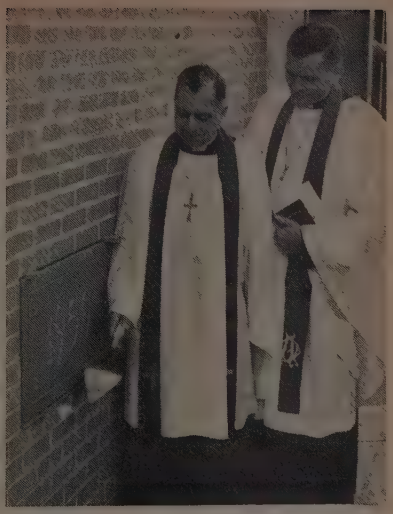
herer to be Librarian

Philadelphia Seminary

HILADELPHIA—The Rev. Henry Scherer, stant librarian at Midland College, Fre- t, Neb., has accepted a post as librarian hiladelphia Seminary. He will take over new duties on July 1.

astor Scherer has been at Midland since ust 1956. Previously he served as pastor hurches in the central states and Cali- ia. He was statistician of the Pacific hwest Synod for 12 years, and was rman of the board of the California eran Home for the Aged for five years.

1925 graduate of Midland, he earned bachelor of divinity degree from Cen- Seminary in Fremont, a master of arts ee from Creighton University in Omaha, a master of library science degree from University of Southern California. He resently a candidate for a degree of or of education at the University of hern California.



Cornerstone for new Good Shepherd Church at Easton is laid by Dr. Charles M. Cooper, President of Pennsylvania Ministerium, and Pastor Glenn G. Neubauer at service Nov. 1

Church Men Meet

utive committee of United eran Church Men of Minis- m of Pennsylvania held an gelism advisory committee ing in Trinity Church, Read- Officers and district presi- s were instructed in synod- evangelism campaign. Shown ight are Richard H. Snell, dent; Chaplain James Diffen- r, Pastors Walter Bock, les Brobst and Peter Dexnis

Mortgage Burned Twice

. PETER'S CHURCH, Allentown, had a 000 debt seven years ago. It was for ilding the foundations of the church necessary renovations.

he obligation was cleared Nov. 29, n Pastor Fred Chartron conducted two gage-burning ceremonies—one for the ish and another for the German service.

Dr. Reumann Honored

DR. W. PAUL REUMANN was honored on the 30th anniversary of his pastorate at Trinity Church, Lansdale. The congregation under his leadership has grown from 650 to 1,875 confirmed members. In the past five years a new church has been built, and a new educational building to accommodate more than 1,000 is under construction.

PENNSYLVANIA

St. John's at Auburn Celebrates Union Church Centenn

By ARTHUR S. FOLLETT

POTTSVILLE—The 100th anniversary of St. John's Evangelical Lutheran and Ur Church of Christ, Auburn, was observed with a week's services Nov. 16-22.

The Rev Elwood O. Semmel is pastor of the Lutheran congregation and the Rev. Warren O. Ziegler is pastor of the UCC congregation.

Sunday's sermon was delivered by the Rev. Luther Schlenker, assistant to the president of the Lutheran Ministerium of Pennsylvania. A son of the Lutheran congregation, Dr. Frank M. Brown, also spoke at this service. He is the "Operation Aged" director, with headquarters in Philadelphia.

At Auburn centennial: Pastors Delas Keener, Warren Zie (UCC), Luther Schlenker, Elwood Semmel, Frank Br

Other anniversary speakers included the Rev. Albert Kovacs, president of Schuylkill Area Ministerium of United Church of Christ, and the Rev. Gilbert Martin of St. John's Church, Lancaster, Thursday.

St. John's Lutheran congregation began in 1845, with the building of a school and house of worship. In 1859 the Lutheran and Reformed congregations built a new church and made extensive renovations throughout the ensuing years. The latest renovations were started in 1950, with a landscaping project completing the work.

Golden Jubilee at Tuscarora

A VESPER SERVICE on Nov. 17 marked the completion of the golden jubilee of Advent Church, Tuscarora, the Rev. George Hein, pastor.

The Rev. Walter H. Guigley, of Ringtown, president of the Pottsville District; the Rev. Merwyn L. Shelly, Perkasie; and the Rev. W. C. Butts, Schuylkill Haven, took part.

UNITED LUTHERAN CHURCH MEN of Pottsville, Frackville and Ashland met in Trinity Church, Pottsville, with 110 present. Howard Logan, executive secretary of the Un Lutheran Church Men, was the speaker.

TRINITY CHURCH, Pottsville, has mo its primary department and women's B classes to the newly renovated parish ho This was formerly the Oheb Zedek Sy gogue adjoining the church building. C rehearsal and robing rooms are provided

WEST VIRGINIA

16 Ohio Valley Churches To Join Urban Self-Study

WHEELING, W. VA. — First steps w taken last month toward the "Ohio Va Urban Lutheran Church Self Study" w the program was outlined to more than members of councils of the 16 participa churches.

The Rev. John Wagner, assistant secret of Urban Church Planning of the Natic Lutheran Council, outlined the study a meeting at St. James' Church here.

e Rev. William A. Renn, president of Ohio Valley Lutheran Ministerial Asso-n, and pastor of Trinity Church, is man of the central committee. Churches e counties in West Virginia and Ohio indicated they will participate.

YORK

ristmas Eve Observed Church Family Night

By CLAYTON G. VAN DEUSEN

BANY — The first hour of Christmas sees thousands of worshipers leaving s house to go to their own, having ed the sacred day in adoration of the st Child. At Zion Church, Cobleskill, n many communities, these midnight hipers were the last segment of those had come at some time during Christ-Eve.

Zion it had been Family Night as well. arly meal at 5:30 was followed by the ay school's program, and at 7 P.M., amily Christmas service. This schedule led entire families to come to church. mpered by early bedtimes. Pastor ne Umberger reports about 200 at-ed.

he traditional service for the whole regation, at 11 A.M., completed the dule of Christmas worship, achieving maximum opportunity for all ages to cipate.

IE REV. ROBERT O. FLECHTNER, of St. 's, Rensselaer, was elected to the ex-ve committee of the United Lutheran rch Men of the New York and New and Synod. He succeeds the Rev. Wil-Rowen.

HIRD CHURCH, Rhinebeck, the Rev. n Jaxheimer, pastor, dedicated its tem-ry educational unit, adjacent to the par-ge. The Rev. Paul Young, Sr., per-ed the act of dedication.

OCK CITY CHAPEL, also served by Pas-Jaxheimer, notes several additions to church's exterior, all gifts from mem-bers: a large redwood cross attached to the front of the building; a floodlight to illuminate the front every evening; and a wrought iron railing at the side entrance.

MARYLAND

Knubel-Miller Lectures Scheduled in Washington

By J. FRANK FIFE

BALTIMORE—The Knubel-Miller lectures will be presented by Dr. A. D. Mattson at Luther Place Memorial Church, Washington, on Feb. 4 and 5.

PLANS ARE UNDERWAY for dinner meetings of church councilmen in the Eastern Conference on Feb. 8, 9, 10 and 11.

NEW PASTORS entering the Maryland Synod in the past year met at Synod House last Dec. 8. Synod officers and department directors briefed them on the various services available.

EASTERN CONFERENCE elected the Rev. H. L. Schluderberg president, the Rev. Edward R. Bley secretary, and Mr. Carl Heinmuller, Jr., treasurer.

THE REV. JOHN YOST, JR., was installed as pastor of St. Mark's Church, Baltimore, by President Fife.

First English Church, Baltimore, uses new church house for meetings and recreation

Education Board Approves College and Seminary Gra

NEW YORK—Grants totaling $141,600 for 1960 were approved by the Board of Higher Education, ULCA for 19 colleges and seminaries in the United States and Canada.

Dr. Robert Mortvedt, executive secretary, said 17 of the institutions are affiliated with the United Lutheran Church. Two others are American Lutheran Church affiliates.

The board also approved $25,000 in scholarships and fellowships for 40 Lutheran students, including four from overseas. Additional grants will be made in June.

The grants to colleges, seminaries and students are included in a 1960 budget of $459,000 approved by the board.

UNITED LUTHERAN seminaries and colleges report 1959-60 enrollments moderately higher than in the previous year, according to figures released by the Board of Higher Education.

In the 13 church-affiliated colleges, enrollments of 1959 were 4.2 per cent above 1958 (summer schools not included). The ov total was 16,411.

Significant increases were noted at M lenberg with 1,435 students (1,277 in 19 and Susquehanna with 602 (501).

The proportion of Lutheran enrollt jumped from 36.4 per cent in 1958 to per cent in 1959. Carthage with 76.7 cent and Midland with 73.6 per cent tinue to lead the ULCA colleges.

The nine seminaries had a total of students as compared with 798 the prev year. Biggest increases were at Chicag 107 from 96; Pacific, to 80 from 71, Northwestern, to 79 from 72. Enrollm at Philadelphia and Gettysburg, the largest seminaries, remained about the s

The percentage of ULCA stud dropped from 82.9 per cent in 1958 t per cent in 1959. With summer sessions graduate schools included, there were ULCA students, 167 other Lutherans 153 from other denominations.

Parish Board Calls Davis

THE REV. RAYMOND E. DAVIS, JR., pastor of Our Redeemer Church, Montgomery, Ala., has accepted a call to the staff of the Board of Parish Education. Beginning Jan. 17 he will be in charge of promotion of weekday and vacation church schools.

Dr. S. White Rhyne, executive secretary of the board, said special emphasis will be placed on establishing more weekday church schools this year. At present, he said, there are weekday schools in 1,150 of ULCA's 4,600 congregations in the United States and Canada. About 2,300 now have vacation church schools.

The special promotional emphasis in 1960 will be directed toward increasing these figures substantially, Dr. Rhyne said.

Pastor Davis is a graduate of the University of South Carolina and of Southern Seminary.

Fiedler Retires from BFM

DR. FRED J. FIEDLER, 68, former miss ary to India, retired Dec. 31 as secretar literature of the Board of Foreign Missi He will continue to serve during 1960, H ever, as editor of *The Foreign Mission* monthly publication of the board.

A native of Scranton, Pa., Dr. Fiedle a graduate of Muhlenberg College Philadelphia Seminary. He received his ter of arts degree from the University Pennsylvania. From 1921 to 1929 he ser as a missionary in India.

Later Dr. Fiedler was pastor of St. Ma Church, Birdsboro, Pa., then became su intendent and pastor of the Lutheran Ir Mission Society in Reading. In 1945 joined the Board of Foreign Missions s The previous year he received an honor doctor of divinity degree from Muhlenb He is the author of a book on India.

ISSIPPI

ons Elected President, ers Secretary of Synod

CKSON—Two Mississippi Synod officers ned at a special executive committee ing Dec. 18, and others were elected in places.

SIDENT KOONS

The Rev. Walter U. Brown, pastor of Grace Church, Laurel, resigned as president because of illness. Under his physician's orders, Pastor Brown must curtail his activities.

The Rev. H. C. Linn, pastor of St. John's - Betheden, Louisville, resigned cretary. He has accepted a call to be- assistant pastor of Messiah Church, delphia, Pa.

e executive committee then elected the Wade H. Koons, pastor of Trinity ch, Jackson, to the office of president, he Rev. Donald J. Myers, of the Burns- Hope Parish, as secretary. Both took immediately.

o pastoral vacancies now exist in the ssippi Synod.

INIA

ıcation Building Planned Resurrection, Arlington

LINGTON, VA. — Resurrection Church ved plans and signed contracts for on of a new education building. The ure will replace the original chapel of 0-year-old congregation.

stor Melvin H. Lange announced that ev. Lloyd K. Haag has accepted a call minister of education, beginning Dec. graduate of Thiel College and Gettys-

Architect's sketch of project at Arlington

burg Seminary, he earned a degree of master of religious education from the University of Pittsburgh in 1956, and plans to complete the work for a doctorate.

Georgia-Alabama ULCM Convention Set Jan. 29-30

ATLANTA—The annual convention of the United Lutheran Church Men of the Georgia-Alabama Synod will be held Jan. 29-30 at St. Matthew's Church, Columbus, Ga. Emphasis will be placed on manpower mobilization and on education.

Speakers will include Eugene H. Kelchner, treasurer of the ULCA United Lutheran Church Men; Dr. George F. Hart, of Huntsville, Ala., and Dr. Raymond D. Wood, synod president.

JERUSALEM CHURCH, Georgia's oldest Lutheran congregation, celebrated its 225th anniversary on Reformation Sunday. Dr. John R. Brokhoff, of Charlotte, N. C., spoke. Dr. Charles J. Shealy, Sr., retired as pastor of the Ebenezer Parish on Jan. 1.

MESSIAH CHURCH, Decatur, dedicated a new educational building Dec. 13. It includes a parish hall, classrooms and kitchen.

HOLY TRINITY CHURCH, Marietta, is considering a second unit in long-range plans.

WISCONSIN

Northwest Synod Reviews Decade of Mission Effort

By CHARLES A. PULS

MADISON—The Synod of the Northwest looks back upon a fruitful decade for missions. From 1950 through 1959, 36 congregations were added to the roll. These missions, at the close of 1959, represented a total of more than 10,000 confirmed members, and in 1959 contributed almost $100,000 to benevolences.

Three new missions are being developed today. Dr. Dwight H. Shelhart, director of home missions, said: "I don't believe there will be as many missions in the next decade as in the past. But I expect the next two years to be the greatest years of mission church construction in the history of the synod."

One mission church completed construction in 1959. Four others have work underway. Fourteen have building programs started. Nine more should be ready to start this year.

Pastor Luhn breaks ground at Neenah, Wis.

The synod has six mission fields appr for occupancy, awaiting the call of mi developers to organize new congregatio

New Clothing Collection Recor

WISCONSIN LUTHERANS have coll more than 500,000 pounds of clothing nually since 1955 for overseas relief. 1959 total was 685,755 pounds, almost 000 pounds more than the year before.

All synods co-operate in the effort, complete organization and promotio thirteen areas. Only one general letter the state committee goes to the 1,155 theran pastors.

LUTHER MEMORIAL CHURCH, Mad dedicated its new $280,000 education b ing Nov. 29. The four-story building hc church schools up to sixth grade, the cl Boy Scouts, youth organizations, and ch offices.

ST. MARK'S CHURCH, Neenah, b ground for its $90,000 first unit last 22. Taking part with Pastor Charles Luhn were Dr. Dwight H. Shelhart and Rev. Samuel Roth, pastor emeritus o Paul's Church, Neenah, mother congreg of the St. Mark's mission.

WARTBURG

Spiritual Life Missions Held in Two Synod Areas

By ARNOLD H. KAITSCHUK

MILWAUKEE — Successful Spiritual Missions were held by groups of congr tions in two areas of the Wartburg Sy

In the Steeleville, Ill., area, participa churches were St. John's, Breman; Luke's, Campbell Hill; Peace, Che Peace, Steeleville; St. Peter's, Wine Hill, Zion, near Walsh. Dr. R. R. Belter, s president, preached at two rally servic Steeleville. Attendance totaled 1,258 the opening Sunday services, and 2,382 evening services at the six churches.

Taking part in the Chicago area Tabor, St. Paul's and St. Simon's churc

astor Jack Behlendorf conducts first service of Our Father's Mission in Burlington, Iowa

igo; United, of Berwyn, and Zion, of ood. Emphasis was directed toward vating lapsed members, with instruc- classes for visitors in each congrega- Other churches in the Chicago area hold a similar mission during Lent.

Burlington Mission Gets Started

ST SERVICE of Our Father's Mission, rlington, Iowa, was held Nov. 22 with tending (*see photo*). Mission Developer Behlendorf began work in the field August. A Sunday school will be or- ed this month.

ITED LUTHERAN CHURCH MEN of Im- el Church, Lena, Ill., rented an 85- farm last spring. In the fall they har- d 7,000 bushels of corn, and put the eds to church use.

ITH CHURCH, Joliet, Ill., is sponsoring St. Olaf Choir in a concert Feb. 16 liet Township High School.

NEW MISSION FIELD is opening in Mer- le, Ind., near Gary. The developer is r Garland Baer, who had been serving n Luther Church, Chicago.

MARK'S CHURCH, Cudahy, Wis., dedi- 27 art glass windows on Dec. 10. dent Belter preached. The congrega- also marked the tenth anniversary of astorate of the Rev. Walter E. Koepf.

UNG PEOPLE of St. Luke's, Campbell St. Peter's, Wine Hill, and St. John's, Oak, presented a "Christmas Spec- tacular" Dec. 20 in the Post Oak church. Part of the program was an outdoor Nativ- ity pageant. More than 500 attended.

MINNESOTA

Pastors to Hear Leaders At Conference, Workshop

MINNEAPOLIS—Ministers throughout Minnesota will be challenged to review their thinking in the fields of theology, pastoral psychology, world missions and world order when they meet Jan. 18-20 for the 28th annual State Pastors Conference and a World Order Workshop.

Both events sponsored by the Minnesota Council of Churches will be in the Colonial Church of Edina.

Speakers include Dr. Theodore A. Gill, former managing editor of *The Christian Century* and now president of San Francisco Theological Seminary; Dr. Earl A. Loomis, Jr., of Union Theological Seminary, New York; Dr. Bryan deKretser of Ceylon, now serving on the federated theological faculty at the University of Chicago; and Dr. Willard Johnson, president of the Committee for International Economic Growth.

Workshop leader will be Dr. O. Walter Wagner, executive director of the Metropolitan Church Federation of Greater St. Louis.

The closing conference sermon will be given by Dr. A. Reuben Gornitzka.

"I Am a Bell . . ."

I AM A BELL, a brass locomotive bell. Since I am starting out on a new career, you may like to know something about me.

When I was born at the Baldwin Locomotive Works in Pennsylvania in 1902, the foundrymen took delight in my sharp and clear tones. I became part of a new steam engine weighing over 83 tons.

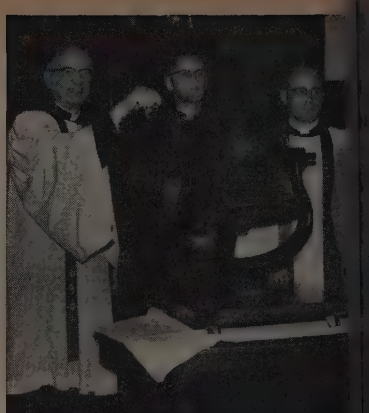
I pictured myself racing across the country, surveying the nation from my high perch. But they sold my engine to the Kansas City Belt Railway. I didn't see much country. I was kept busy as we hauled important cargo from one part of the city to another, and shifted passenger and sleeper cars to their assigned places.

I remember particularly Nov. 11, 19[illegible] when the armistice was signed. The city rang me almost all day long in celebration of the end of World War I.

A terrible thing happened in July, 19[illegible]. A group of men came and crawled all over Engine No. 11, tapping it everywhere. Then they rang me, and one of them said, "Well, this old bell is pretty good, but old No. 11 will have to go to the scrap yard."

You can imagine how I felt. For many years I had been ringing day and night with the exciting business of railroading. Now to have my work come suddenly to an end was almost too much to bear.

Luckily I got a chance to prove I could still be useful. A man named Mr. William Bell, of St. Mark's Lutheran Church, had me dismounted and kept me for a while, then sent me to a farm in Jackson County.



Bell for Liberia dedicated by Pastor A[illegible] Missionary Shull, Pastor Karsten and d[illegible] William Bell, at St. Mark's in Kansas [illegible]

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DENVER, COLO.
16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor

e I was used as a dinner bell, to call ungry men in from the fields. On Sun- when they had company, the boys had ringing me just to hear my mellow ging.

st spring the owner of the farm died, I was hauled back to the railroad yards stuck away in a dark corner. Was I for the scrap heap? Surely there must omething I could do.

en one day Mr. Bell came with some men and said, "Polish her up, boys, e going to send her to Africa. Our ch supports a missionary family over ; the bell is needed for a new church."

ell, that did give me something to be y about. For 31 years I had warned le at the crossings of Kansas City, and 6 I summoned people to dinner on the . Now I was going into the service of church, calling people to partake of the d of Life!

was dedicated at a special service in St. k's Church, Kansas City, in September. or and Mrs. D. Murray Shull were there to receive me for their Lutheran mission in Totota, Liberia. Mr. Bell had me crated, and I'm on my way.

Maybe I'll frighten the people in Liberia when they first hear me. Yet I know they will soon come to love me as I call them to worship. I suppose the village boys will sometimes slip up at night and give me a few peals and then dash for the jungle. Boys are much the same in Africa as in Missouri.

I won't mind. I'll be too happy in my new and important work. I feel that this is the end to which I was born, as Jesus said, "that I should bear witness unto the truth."

urch Building Conference

heduled in Minneapolis

INNEAPOLIS — Dr. Joseph Sittler, Jr., ng Lutheran theologian and member of ederated theological faculty of the Uni- ty of Chicago, and the Rev. Edward S. , executive director of the department hurch architecture of the United Lu- n Church, New York, will be among leaders of a joint national Conference Church Architecture to be held in the hington Hotel, Minneapolis, May 3, 4 5.

he conference is being sponsored by the rtment of church building and architec- of the National Council of Churches the Church Architectural Guild of rica. Large exhibits relating to church ing and selected tours to churches in Twin Cities area will be features. The erence should be of special interest to rs and church building committees.

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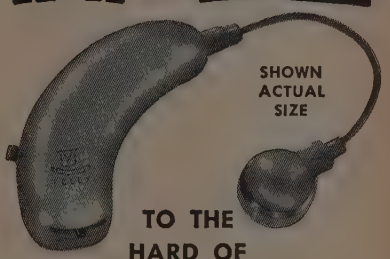

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Knubel-Miller Lectures Scheduled at Berkeley Meetin

By LOUIS F. MERTZ

Los Angeles—Dr. A. D. Mattson, of Augustana Seminary, Rock Island, Ill., will present the Knubel-Miller lectures on "Christian Social Responsibility" at the annual theological conference of Pacific Semin Berkeley, Jan. 19-21.

Other lecturers will be Prof. Karl H of Wittenberg University, and Dr. Gay Falde, president of the ELC Califo District.

Pacific Southwest Synod will con "Schools for Christian Action" in nine a on Jan. 10, to inspire and develop ev gelism and stewardship programs for 19 Pastors and chairmen of congregatio committees will attend.

Groundbreaking in Hawaii

St. John's Church, Kailua, broke grou in November for the first unit buildi

Dr. R. W. Wargelin, Suomi Synod, and Past E. Gene Vosseler break ground in Kail

This five-year-old congregation has 300 ba tized members. The Rev. E. Gene Vossele president of the Hawaii Conference, is t pastor.

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LUTHERAN UNITY in Hawaii was never
re evident than in the recent series of
concerts by the 100-voice "Lutheran
gers" group, chosen from eleven congre-
ons, ULCA, ELC, and Missouri Synod.
y presented Handel's "Messiah."

New Congregation to Organize

GETHSEMANE CHURCH will be organized
Mission Valley, San Diego, Jan. 17. The
sion developer is Elwood Purdham.
NORTHERN CONFERENCE United Lutheran
Church Men toured Pacific Seminary, then met at Grace Church, Richmond. Synod Vice President Kenneth Senft spoke.

SOUTHERN CONFERENCE ULCM held a retreat at Camp Yolijwa, led by Pastor John D. Foerster. Forty men attended.

SYNOD'S 69TH CONVENTION will be held May 9-12 at St. John's Church, Sacramento.

TRINITY CHURCH, Pasadena, redecorated its sanctuary and is installing eight art glass windows.

FIRST CHURCH, Glendale, sent $1,000 to the Lihue congregation in Hawaii to help repair the sanctuary damaged by Hurricane Dot.

astor's Daughter Heads linois Student Nurses

CHICAGO—Miss Rolinda Skyles, a senior
udent in the Provident Hospital School of
ursing, was recently elected president of
e Student Nurses' Association of Illinois.
he is the first Negro student to head the
rganization composed of some 7,000 mem-
ers.

Miss Skyles is the daughter of the Rev.
nd Mrs. Robbin W. Skyles. Her father is
astor of St. James' Lutheran Church in
hicago.

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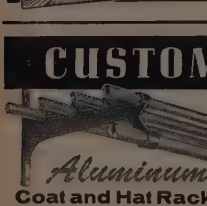

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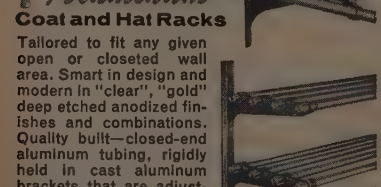

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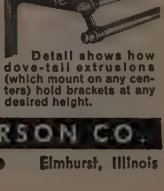

Detail shows how dove-tail extrusions (which mount on any centers) hold brackets at any desired height.

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WELFARE

New York Workshop Feb. 2

"THE CONGREGATION Discovers and sponds to the Needs of People" is the s ject of a workshop to be held Feb. 25 the Lutheran Welfare Council of New Y

Special attention will be given to the c gregation as a wholesome community which individual worth is recognized provision is made to meet social as well spiritual needs of people.

Recognizing that man's welfare is pendent upon relationships to God, his a ciates and himself, the ways in which c gregations can offer and experience Ch tian love will be explored. Channels expression of kindness and helpfulness, well as the congregation's responsibility social welfare, will be considered.

Functions of Lutheran health and welf agencies, their programs and needs will presented. Special emphasis will be gi to ways in which Lutheran agencies can b ter serve congregations, and to the areas misunderstanding between agencies and c gregations.

The February workshop is planned a sequel to the Lutheran Welfare Semin held by the Council in November, 19 It will be held at St. Peter's Church (ULC 54th Street and Lexington Avenue, M hattan, on the afternoon and evening Feb. 25. It will be open to clergy, age personnel and interested lay people.

PASTOR PAUL A. BOE, executive direc of the Lutheran Welfare Society of Ic since 1952, has been called to be execut director of the Division of Charities in American Lutheran Church.

LUTHERAN NURSES GUILD has moved new offices in St. Louis Park, a suburb Minneapolis, Minn. With 2,000 memb in the U.S. and Canada, the Guild promo a program of evangelism through field w and through the monthly organ, *The L theran Nurse.*

CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

ITHER, WILLIAM F. From Abiding Presice Church, Beltsville, Md. To Millcreek irish.

NS, ROBERT W. From Zion Church, inbury, Pa. To Christ Church, Gettysirg.

DERS, CHARLES A. From Berwick par-. To Grace Church, Shamokin.

INDIANA

SINGER, CARROLL L. From St. John's hurch, Springfield, Ohio, assistant pastor. Prince of Peace Church, Indianapolis.

NORTH CAROLINA

H, WILLIAM E. From Mosheim parish, nn. To Mt. Zion-New Bethel parish, chfield.

PACIFIC SOUTHWEST

LNER, JACK H. From St. Stephen's hurch, Santa Cruz. To St. Paul's Church, onterey Park, Calif.

PITTSBURGH

KIS, E. JEROME. From English Church, lienople. To Mt. Zion Church, Northle, Pittsburgh.

JT, PAUL J. From St. Paul's Church, onessen. To Spring Church, Oklahoma rish.

TEXAS-LOUISIANA

N, JOHN W. From St. Paul's Church, eorge West, and St. Michael's Church, ay Point, Tex. To Martin Luther hurch, Victoria, and Emmanuel Church, ez.

VIRGINIA

ER, PAUL L. From Immanuel Church, uefield, W. Va. Retirement.

TZ, LESTER ALLAN, JR. From St. John's hurch, Clinton, S. C. To Our Redeemer hurch, Petersburg.

DECEASED

HE REV. ALEXANDER POLOSKEY, ed ULCA pastor of Tuckerton, N. J., Dec. 27 in the Lakewood, N. J., hosof injuries received in an automobile sion in Lakewood. He was 75.

native of Hungary, Pastor Poloskey was graduated from Philadelphia Seminary in 1922 and was ordained by the Ministerium of Pennsylvania. He served Hungarian congregations in Allentown and Pittsburgh, then was called in 1929 to Holy Trinity Church, Caldwell, N. J., where he was pastor until his retirement in 1950.

He is survived by his wife, Sophia, and four children: Lewis Poloskey, of New York; Edward Poloskey, of Philadelphia; Miss Lily Poloskey, of Washington, and Mrs. Isabel Taylor, of Tuckerton.

Funeral service was conducted Dec. 30 in Grace Church, Trenton, by Dr. Edwin H. Knudten, president of the New Jersey Synod; the Rev. William Laird, president of the Southern Conference, and the Rev. Emil Vargas of South River, N. J. Burial was in Ewing Cemetery, near Trenton.

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IN CONCLUSION . . . . . .

IT'S A STARTLING fact that the church can increase in membership about as fast as it pleases. The chief way of doing this is by organizing congregations in new communities that are sprouting by the hundred every year. Congregations in such communities usually grow rapidly.

Most people who join these churches have been members elsewhere at some former time. They are not new converts to the Christian faith. But if there is no congregation in the community where they live now, most of them drop from the roll, and their children are not brought up in the church.

Annual increase in United Lutheran enrollment could probably be doubled if our church organized twice as many congregations as it does now. That would be 130 in 1960, in contrast to 65 in 1959. But this isn't something which a few people can decide at headquarters in New York City.

It depends on two things. 1) More men preparing for the ministry, because congregations can't be organized unless there are pastors for them. 2) More money, because a new congregation must have considerable financial help in its first few years.

The mission program isn't something which a few executives can dream up. It reflects the vigor and enthusiasm of the whole church.

THERE HAS been much vigor and enthusiasm in the ULC through the 1950s. An increased number of men were ordained for the ministry. Financial support for the American mission program was increased. Well over twice as many new congregations were organized as in the 1940s.

But this increased pace has prod some problems. A new congrega soon needs a church. We are now op ing on the principle that the buil should be completed within two y after the congregation is organized second-mortgage loan at low int from ULC headquarters is usually n sary.

The money will be repaid before n years. But where will it come from? til 1958 our church insisted that "church extension" money must c from the gifts of our people. In year the church authorized the Boa American Missions to borrow as m as $8 million to be lent at low int to young congregations. (*See pag for some of the results.*)

So far, just over half of the eight lion has been borrowed. There are congregations which have built churches or are now building them, another 138 preparing building p Still on the waiting list are 150 n organized congregations which will help in 1961 or '62.

KEEP THIS in mind when you your "benevolence" contribution t church each Sunday. The ch wouldn't be obliged to borrow $8 m of course, if we increased our giv a quarter or half-dollar a week—en to meet the need.

There isn't any limit, though, t need. Our church is cutting bac missions organized in 1960 from 50 or 55. There are promising loca for twice or three times that numb new congregations. The church ca crease in membership about as fast pleases.

—ELSON R

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